MAY 29, 1969 — No. 906 — 24th YEAR OF PUBLICATION

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CALVINIST-CONTACT

CHRISTIAN WEEKLY



Address all communications to: Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont. • Authorized as Second Class Mail. Registration number 0-0451.

The Gospel According to Isaiah

Arranged and translated by Dr. R. Koolstra

BY WAY OF INTRODUCTION . . .

After we have once again come to the end of the celebration of the facts of the glorious history of salvation, we may pause to look back and to listen to the testimony of the Holy Spirit in the Sacred Scriptures.

Listen with me to Isaiah.

Since there will be two instalments, I suggest that those who would like to read this paraphrase in its entirety, keep this issue.

On an evening of the advent you may read this GOSPEL ACCORDING TO ISAIAH with several voices at a Young People's meeting or a Congregational social hour — and if you do it well, you may help many to understand the Scriptures better.

R.K.

Narrator: The prophet Isaiah had a double message for the people of Israel: the one of punishment and captivity, the other of forgiveness and liberation.

The turning point is to be found in the fortieth chapter, which opens with

the voice of God, saying to a number of prophets, standing idiy:
Comfort, comfort now my people Israel,
tell the inhabitants of Jerusalem in soothing words
that the time of their sufferings has reached an end.
Go, go, tell my people not to worry about their sins anymore
— they have been forgiven, you know —
somehow they have paid a double ransom for all the evil
they have committed in the past.

narrator: Immediately after this message an angel with a clear trumpet and a ringing voice appeared on the scene and he demanded impatiently:

the voice of the angel:
Go, go! Be busy! Be busy going!
You people, make in the wilderness
a road and call it: the way of the Lord!
Go, build a highway for God
straight through the desert!

You ask me, how this is to be done?
You fools! Just go and
fill the deep dips,
lower mountains and hills,
level out bumpy paths,
smooth away all washboard patches.

Then God will come and reveal his glory;
all you people will see it.
You can be sure of this too:
for it's God's own promise.

narrator: But, as it happens often, man was not prepared when God spoke. You can see this in the incident which then took place. Rather sternly the angel addressed one of the prophets, standing there idly, wondering:

the voice of the angel:
You there, prophet of the Lord God
for what are you waiting still?
Go, prophesy!

prophet: Go, prophesy? Prophesy?
What do you want me to say?
What is God's message now?

voice of the angel:
If you don't know yet what to preach,
let this be your message; say:
All men are just like grass,
their beauty is frail like the wild flowers
in the field . . .
grass withers, flowers fade
as soon as the Lord blows over the field.
Oh yes, oh yes — people are just like grass,
grass withers, flowers fade,
YET THE WORD OF OUR GOD SHALL
STAND FOR EVER!

narrator: In this message of contrast the angel explained how much man needs the Word of God. The message echoed many years later in Peter's mind when he wrote in his letter:

voice of fulfillment: Through this living and eternal word of God you have been born anew to be God's children. This word is the Gospel, the good news which was preached to you (1 Peter 1:23,25).

narrator: After the angel had thus spoken, other prophets came to action.

prophet I: O Zion, people of God, hear,
you have been chosen to be a
messenger of joy.
Go, shout:
"Joy to the world!"
Get you up on a high mountain!

prophet II: O Jerusalem, being God's herald with
"good tidings of great joy
which shall be for all people",
Go, shout ,
shout loud, as loudly as you can.

prophet I: Zion, be not afraid, shout!

prophet II: Yes, Jerusalem, shout, shout round
to all the cities of Judah
to tell them:
"Look, here is your God!
Finally
He has come to you!"

prophet I: Zion, be not afraid to proclaim:
"Look, here is the Lord, your God!"
Look, the Lord is coming, the Almighty!
Look, his right hand wields the sceptre.

prophet II: Look, He gives his people a great reward
and his servants divine remuneration.

prophet I: He will feed his flock like a shepherd,
He will gather the lambs in His arms

prophet II: And He will carry them in his bosom,
with tender care he will lead on the mother sheep too.

narrator: It's almost impossible not to be reminded here of certain passages of the New Testament. Listen to the

voice of fulfilment: Jesus said: I am the good shepherd. The good shepherd is willing to die for the sheep. The hired man, who is not a shepherd . . . leaves them and runs away when he sees a wolf coming . . . he does not care for the sheep. I am the good shepherd . . . I know my sheep and they know me . . . There are other sheep that belong to me . . . I must bring them too . . ." (John 10:11-16).

(This is a paraphrase of Isaiah 40:1-11.)

• • •

Narrator: These prophecies of hope and salvation were directed to God's people in Babylon, who often were singing their psalms of defeat and depression:

choir of two or more voices:
Here at the wide rivers of Babylon
we sit and weep, without song or psalm,
for we remember Jerusalem.
— It's on our mind all the time. —
In the morning and in the evening
we think of Zion, God's own city
and of God's own temple there.

one of the voices:
Did you ask me, stranger,
what we did to our harps?
Haven't you seen them?

Look, we hung them in the poplars on the riverside
we don't want them in our homes,
for we cannot play them.

voice I: What? Do you ask us for a song about Zion?

voice II: Do you, our captors, wish to hear one of our choirs?

voice I: Do you, our oppressors, wish us to sing for joy?

voice II: You, how can you ask us: "Sing us a Zion-song!"

choir of two or more voices:
Forget it,
we cannot sing on foreign soil.
Our hearts break.

voice I: O Jerusalem, unforgettable Jerusalem!

voice II: City of David and city of God's temple!

choir of two or more voices:
If ever the day would dawn
that I would say:
"I forgot the city of Jerusalem
I don't know anymore
what the temple looked like"
If ever the day would dawn that
I would say a thing like that,
then let . . .

voice I: my right hand be cursed,

voice II: my left hand too;

voice I: my right hand wither away,

voice II: my left hand too!

choir of two or more voices:
If ever the day would dawn
that I would say:
"Jerusalem is not anymore
far above my highest joy"
If ever the day would dawn that
I would say a thing like that,
then let,

voice I: my voice grow mute,

voice II: my tongue be dumb.

(paraphrase of Psalm 137:1-6)

• • •

Narrator: To people so homesick for Jerusalem, Isaiah spoke words of new hope from God. He spoke of the coming Messiah, called "the Servant" or "the Servant of the Lord". In his book, we find four passages dealing very explicitly with this mysterious servant who would become the ruler of all and the centre of history.

The first passage opens with . . .

the voice of God:
Look at him,
the Man whom I support.
He is my servant,
whom I sent to be your servant.
He is my chosen one, my Elect
with him I am well pleased.

Yes, I love him with infinite fulness of love
and with the Holy Spirit I have anointed him.
He is going to bring salvation to the nations;
for the helpless ones, he will be the Saviour.

narrator: When we, people of the ages after Pentecost, hear these words of God about his only begotten Son, we are reminded of the fulfilment of these words. Listen . . .!

the voice of fulfilment: And when Jesus was baptized . . . the heavens were opened and he saw the spirit of God descending like a dove . . . and lo, a voice from heaven, saying "This is my beloved Son, with whom I am well pleased" (Matthew 3:16,17).

Later, on the mountain of the transfiguration, the voice of God added to the words: "This is my beloved Son, with whom I am well pleased", the urgent demand: "Listen to him" (Matthew 17:5).

narrator: The prophets of Isaiah's time were instructed to tell more about the servant.

prophet I: God's servant is different,
He will go about his task in his own quiet way
Him you will not hear yelling at the top of his voice
at streetcorners and on busy plazas.
Never you will catch him doing commercials
or performing stunts to attract the attention.
He is not going to use the media of mass communication
for cheap or meaningless propaganda.

prophet II: Indeed, the servant is not going to do any of such things,
but this is how he will act:
He comes with great, tender love
to care for the lost ones,
He gives new hope to desperate ones.

Look, there are bruised reeds and there are dying flames;
you know, it's so easy to throw away
a bruised reed,
you know, it's so easy to extinguish
a smoking wick.

(Continued on page 6)

A New Milestone for Christian Schools in Edmonton, Alberta

Bible grounded education is a liberating experience for children. It opens their eyes for the destructing forces at work in society and for the power of regeneration in Christ, which may set them free. In a remarkably original address at the dedication ceremony of the North Edmonton Christian School on March 21, 1969, Rev. P. De Koekoek, the aging founder of the Christian School movement in Edmonton, inspired the audience to keep on building Christian Schools with windows, so that the outsider may look inside and see what he needs for his children too: unadulterated biblical direction for maturing students.

He warned that liberals may not be so liberal, as they not only will ridicule your efforts of sacrificial living in order to be able to build more schools and to expand them into the whole field of education. He reminded us how in 1924 there was a liberal movement afoot in Michigan to get all children in Christian Schools into Public Schools. Let it be known that Christian education is not an incident but that it is part of the coming of God's Kingdom. Express your dedication in fearing God and in keeping His commandments, in making the school not an alibi of neglecting the home, but in retaining of what is done, in insisting that progress in scholastic standards is combined with efforts in building a Christian curriculum, as a cultural obedience to God.

We may then face our God with a clear conscience as we are longing to meet Him.

But man has not only a duty as a believer, he has also God-given rights as a citizen. God watches closely what man does with his children. Therefore He can and will not tolerate defacto discrimination of Christian education by governments which are withholding financial support to Private Christian Schools. The beginning of Government support in Alberta to Private schools is a real help and a good beginning, but other governments in Canada and the U.S.A. should acknowledge the right of the Private Christian School supporter in the share of the taxdollar for education.

Mr. M. B. Parlevliet, Representative for District XI of the NUCS congratulated the Edmonton Christian School Board with the opening of a third school only two years after a Highschool was started. He expressed the hope that a new dimension and vision may be taken up by our Christian School movement: the care and concern that so many thousands of children from other Christian parents do not receive Christian education today. He urged also to ask for more government support, as our schools grow and perform their useful task in society.

Mr. Radstaak, MLA for Edmonton East Transcona pledged that he would continue to fight for more financial support for Private Schools. Today the Public School teaching is void of the Christian character and heritage which our forefathers were anxious to preserve. Without Christian education at school this will indeed be lost at a time that church-dropouts, moral decline and juvenile delinquency are the order of the day.

The opening ceremonies were well attended and the Edmonton Journal published a whole page at this joyful occasion for expanding Christian Schools in Alberta.

F. H. Verhoeff.

Mr. Jack Radstaak, congratulating the Edmonton Society for Christian Education with the opening of the North-Edmonton Christian School. To the right Mr. Wm. Sinnema, President and (sitting) Rev. P. De Koekkoek from Seattle, Wash., U.S.A.



The mayor of Calgary (his worship Mr. Jack Leslie) signs the sponsor-sheet to sponsor Mr. Clarence Wagenaar who is the president of the Christian Education Foundation (Calgary). This event took place on May 7. The mayor, being unable to walk on May 31, desired to be a "patron".

"HIKE FOR HEALTH"

In response to the Gunderson Report' (Gunderson Public Relations Ltd.) which was made to district #11 of the National Union of Christian Schools last fall, Calgary is now buzzing with activity. About six months ago the Christian Education Foundation (Calgary) was brought into existence, and almost immediately started to work on its first project, "Hike for Health".

The immediate aim of this project is to raise funds for building a 'youth recreation-centre' on the school grounds of Calgary Christian School. This building estimated at a rough $100,000 cost, will be used not only for recrational facilities by the students of this school but will also be available to the community at large as a teenage drop-in centre, conference hall, and sports-centre. On a much broader level however, the Hike intends to (and success is already evident!) make all Calgarians aware of the need for Christian Education.

In all its aspects the event is shaping up to become an immense success — much beyond all expectation. Already now there are more than 1000 hikers busily lining up their sponsors. Interest has been generated in many ways: public posters, news media, (i.e. newspapers, radios, T.V.'s), other public relations work, and tempting prizes.

Two members of the Alberta Legislature, Mr. Art J. Dixon and Rev. Robert Simpson, are canvassing the House for sponsors — they too are going to walk; so also Scott Saville who is a Public School Trustee. Calgary's mayor, his worship Mr. J. Leslie, and Alberta premier H. Strom are enlisted as 'honourary members' as well as several other MLA's who were unable to hike.

The 'Hike for Health' follows a 28-mile route, carefully selected for scenery and safety. More than half the hike is outside the city-limits. It will take place on May 31.

In charge of overall organization is the 'Campaign Committee'. Responsible to it are four other committees,

1. Planning Committee: building plans, etc.
2. Sponsoring Committee: coordinates hikers and sponsors.
3. Administration & Route Committee.
4. Publicity & Public Relations Committee.

A tremendous amount of work is involved, and excellent cooperation has been — and continues to be — evident throughout the program. Even though the final result remains te be seen, we can already extend the finest congratulations to all those who are spending so much time, so diligently, to make the 'Hike for Health' a lasting success.

P. Jonker Jr.,

Public Relations Committee.

Church Announcements

CHR. REF. CHURCH

Accepted

to Whitby, Ont. (Hebron), Rev. C. D. Tuyl of Wallaceburg, Ont.

to Kentville, N.S., Rev. H. Van der Plaat of Strathroy, Ont.

☆

REFORMED CHURCH

Accepted

to Stoney Creek, Ont., Rev. W. Kroon, at present studying in the Netherlands.

to Leamington, Ont., Rev. P. De Jong of Winnipeg, Man.

☆

NETH. REF. CONGREGATION (GEREF. GEMEENTEN)

Accepted

to Lethbridge, Alta., Rev. A. W. Verhoef of Barneveld, Ned.

☆

FREE CHRISTIAN REFORMED CHURCH

Accepted

to Clifton, N.J., Rev. C. Smits of Sliedrecht, Ned. (Rev. Smits is already 70 years old, and has served the congregation of Grand Rapids, Mich. in the past.)

Called

by acclamation to London, Ont., Rev. P. Den Butter of Bunschoten, The Netherlands.

To be washed white and to be whitewashed are very different things.

FROM THE BOOKSHELF

THE RICHARDS BIBLE STORY BOOK, Zondervan Publishing House, price $7.95. Reviewed by John Knight.

Many parents find it difficult to have family devotions that are meaningful. This is especially so in families with children of grade school age. There are Bible story books on the market for all age levels. For pre-schoolers a simple account of Bible stories is common and quite acceptable. But with books for older children, teenagers and even the few "story" books geared to adults, the result is often either a dramatic retelling of the story where the author's imagination occasionally runs wild, or a story that inevitably winds up with a moralizing sermonette.

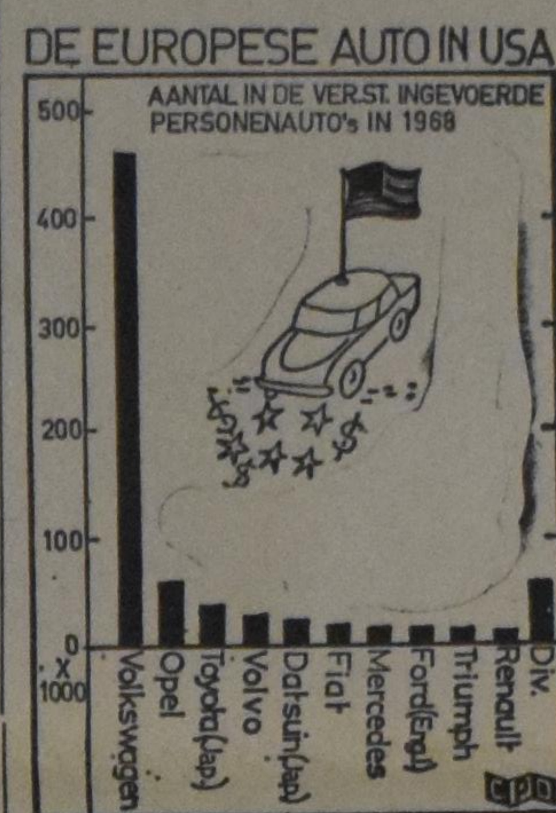
The Richards Story Book is a worthwhile attempt to make the Bible live for boys and girls. The author understands Bible times and many stories provide interesting glimpses that make young people feel that "they are there". And parents will also get to appreciate these background notes which are woven into (but never distract from) the stories. The time of the patriarchs and judges, the foreign invasions of Israel, the country of Babylon where the Jewish exiles lived, the customs in Jesus' times and the world of the early church come to life.

In our family, where we have read a variety of Story Bibles, this book has drawn the most exciting response.

It is a large book and a bit costly. But when the contents are considered it becomes a worthwhile investment. In addition to the familiar stories, there are also introductory stories on the prophets whose lives and messages are explained against the background of their times. Even the mysterious Ezekiel comes through as a very believable person whose message to the exiled Israelites is understandable to children.

There are several chapters at the end of the Old Testament section that introduce the Psalms, Proverbs, the Song of Solomon, Ecclesiastes and the book of Job . . . and how these books related to Jewish life. There are many illustrations in the book, including some full-color plates of watercolors by Dorothy Teichman.

We haven't finished reading the entire book with our family, but are convinced there are many hours ahead of us that will be enjoyable, informative and inspirational. I realize this review may sound over-enthusiastic, but considering the other books geared to children and young teens we feel this one excells in whetting our appetite for the living Word.



AMERIKAANSE AUTO-INDUSTRIE WORDT BANG VOOR EUROPA

De gigant die de Ver. Staten op het gebied van de autoproduktie zijn blijkt een achilleshiel te bezitten. Immers: De Ver. Staten zijn de grootste auto-importeur van de wereld! Dat komt door de belangstelling van de Amerikanen voor de Europese auto. De Europese autofabrieken dragen met hun uitvoer naar de Ver. Staten beslist geen water naar de zee. Hoewel de Amerikaanse autofabrieken in het begin niet veel aandacht aan de auto's uit Europa schonken nemen zijn thans de zaak ernstig op. De auto-invoer vanuit Europa wordt hen te omvangrijk. Dit jaar komen zij met minstens 3 modellen uit welke gericht zijn tegen de "Europeanen" en vooral tegen Volkswagen, die men in Amerika "Beetle" noemt. In de grafiek wordt een overzicht gegeven van de diverse merken welke de Ver. Staten invoeren. De Europese auto's, die veel kleiner zijn dan de Amerikaanse, blijken o.a. veel belangstelling te hebben gekregen als tweede auto voor het gezin. Plaatsruimte en kosten winnen vaak het pleit voor de Europese auto in Amerika.



TINKERER'S JOY—Ford Motor Co. technicians practically dismantle and replace half the new Maverick in Washington to demonstrate the easy do-it-yourself servicing and lower repair costs. Sen. Philip Hart, D—Mich. (right), and E. P. Williams, Ford division service manager, are onlooker°

DATA CENTRE

May 31	Hamilton. Rev. Wurmbrand will speak in the Hamilton District Chr. High School.
June 1	Toronto. Rev. Wurmbrand will speak in the Avenue Road church, 243 Avenue Rd.
July 1	Fryske Dei. Pinehurst Conservation Park, 4 miles north of Paris, Ont.
July 1 - August 8	The 1969 Summer School sponsored by the Ontario Alliance of Christian Schools will be held in the Hamilton District Christian High School.
August 1-4	Study Conference, Bolton, Ont. Lecturers: Dr. A. DeGraaff on "Coming of Age", and Dr. B. Zylstra on "God, Man and the State".
July 2 -Aug. 8	Christian Education Summer School in British Columbia, in Richmond, B.C. Lecturers Dr. G. Spykman and Dr. H. E. Runner.
August 22-25	Study Conference, Calgary, Alta. Lecturers: Dr. James Olthuis on "Towards a New Christian Life Style", and Dr. H. Evan Runner on "In Critique of the Revolutionary Mind".
August 29-Sep. 1	Study Conference, Cultus Lake. Lecturers: Drs. Olthuis and Runner. Same topics as Alberta Conference.
September 4-6	Study Conference Chr. Ref. Conf. Grounds, Holland, Mich. Lecturers: Drs. DeGraaff and Zylstra. Same topics as Bolton Conference.

CALVINIST - CONTACT

CHRISTIAN WEEKLY

AUDITED PAID CIRCULATION ABC

P.O. Box 312, Station B, Hamilton, Ontario
Phone 547-1488 and 547-1489

Editorial Council: Revs. J. Geuzenbroek (president), J. Van Harmelen (secretary), Dr. R. Kooistra, Mrs. I. Parlevliet, Dr. L. Praamsma.

Editor: D. Farenhorst.

Publisher: Guardian Publishing Company Ltd., Hamilton, Ontario.

Calvinist-Contact is published every week.

Closing: Wednesday noon. Mailing: Friday preceding the date of issue.

Subscription price	One year	Two years
Canada	Can. $6.00	Can. $11.50
United States	U.S. $6.00	U.S. $11.50
Other countries	Can. $6.50	Can. $12.00

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Kerkschool of Verenigings-school?

De Synode van de Christian Reformed Church, die in juni van dit jaar bijeenkomt, heeft onder meer op haar agenda staan een overture van classis British Columbia om het eigendom van Calvin College over te dragen aan een vereniging. Zij wordt daarbij ondersteund door de classis Alberta North.

En daarmee is een oud punt weer opgerakeld. Over Calvin Seminary zijn de meningen niet verdeeld: een ieder is ervan overtuigd, dat de kerk moet zorgen voor de opleiding van de predikanten. Maar het college? Moet de kerk zorgen voor de opleiding van advocaten, dokters, chemicie, zakenmensen, enz.

Classis British Columbia brengt zwaar geschut aan. Zij verwijst naar Dordt College en Trinity College, beide instituten die van een vereniging uitgaan, maar aan wier gezindheid geen twijfel bestaat.

Tot nu hebben synodes van de Christian Reformed Church iedere poging om Calvin over te schakelen op een vereniging, afgeslagen. En het valt niet te ontkennen, dat omschakeling op een vereniging een enorme ommekeer teweeg zou brengen. Toch kan het niet worden ontkend, dat datgene wat Dordt en Trinity presteren, een bewijs is dat het kan. Bovendien wijzen het bestaan en de groei van beide colleges erop, dat de tijden veranderen en dat men moeilijk meer kan beweren, dat Calvin College een sterk bindmiddel is om de Christian Reformed Church bijeen te houden. Dat is het in het verleden wel geweest, maar momenteel vervult het die functie lang niet meer. Daar komt nog bij, dat de A.A.C.S. voortgaat in haar streven naar een gereformeerde universiteit op dit continent. Met ditzelfde denkbeeld is Calvin al bezig vanaf 1946.

Deze hele ontwikkeling speelt zich af in een denominatie van nog geen 62.000 gezinnen, of wil men van nog geen 150.000 leden.

Maar dit is niet het punt wat classis British Columbia bezig houdt. Het is niet de co-ordinatie, die de grondtoon vormt van de overture uit het westen van Canada, maar de vraag of de kerk een "liberal arts" college moet exploiteren. Zij wijst er op, dat de Board of Trustees van Calvin het meest drukke bestuur van de gehele denominatie is, afgezien van de tijd die kerkeraden en classes aan Calvin besteden, en dat alles voor werk, dat niet in de eerste plaats kerkwerk is.

De Synode zal wel een commissie benoemen om dit vraagstuk te bestuderen, maar het lijkt ons toe, dat de argumenten die British Columbia naar voren brengt, waard zijn zorgvuldig overwogen te worden.

D.F.



Gemeenschap

In vrijwel iedere kerk belijden wij zondag aan zondag, dat wij "de gemeenschap der heiligen" geloven. Het is niet alleen een wetenschap die wij uitspreken, wij gevoelen het tevens. Wij horen bij elkaar.

Dat wil natuurlijk niet zeggen, dat wij het tot in de kleinste bijzonderheden altijd met elkaar eens zijn, maar het betekent wel, dat wij weten en gevoelen, dat wij door een onzichtbare band aan elkaar verbonden zijn.

Daarin bezitten wij iets zeer waardevols. Want ten diepste is het de band aan Christus, die ons onderling samenbindt. Hij vergadert ons en daarom behoren wij bij Hem — en bij elkaar. En wij stemmen er van harte mee in, als wij lezen, dat Paulus schreef aan een der jonge kerken, dat als een lid lijdt, alle leden lijden.

Nu moeten wij die lijn doortrekken. In deze tijd zijn er verschillende schoolverenigingen, die hun budget maken. Gezien de stijgende kosten, worstelen vele schoolbesturen met de vraag of zij de tuition kunnen opvoeren. Het moet eigenlijk, maar zij durven niet goed. Om je kinderen naar een christelijke lagere of high school te zenden, kost veel geld en een verhoging van de tuition verzwaart die last alleen maar. Vandaar dat vele besturen ervoor terugdeinzen om de verhoging voor te stellen aan de leden. Maar aan de andere kant moeten er voorzieningen worden getroffen, want de kosten moeten worden gedekt.

Het lijkt ons toe, dat hier nu de gemeenschap onder de gelovigen tot uitdrukking komen kan en komen moet. Wij zien onze scholen als parent-controlled schools. Dat is goed, want dat zijn zij ook. Maar daarnaast moeten wij niet uit het oog verliezen, dat niet de ouders alleen de last moeten dragen. De christelijke school, waarin wij de kinderen in de eerste plaats opvoeden tot burgers in het Koninkrijk Gods en daarom ook tot goede burgers van de staat, is een gemeenschappelijk bezit, die de gemeenschap van gelofigen ter harte moet gaan.

Wij weten wel dat dit een "touchy" zaak is. Men kan met veel mensen over het geloof spreken, maar als men aan de financiën raakt, verkoelen de verhoudingen. Komt dit misschien omdat wij menen, dat godsdienst en geldelijke zaken niets met elkaar hebben uit te staan? Wij hebben een predikant eens horen zeggen, dat God verbazend geinteresseerd is in ons bankboekje, maar dat wij eigenlijk liever hebben, dat Hij daar niet in ziet.

God heeft veel belang bij de wijze waarop wij ons geld besteden. Hij heeft erg veel interesse in de wijze waarop wij financieel aan de kerk bijdragen en Hij stelt eveneens veel belang in de wijze waarop wij de gemeenschap der heiligen financieel beleven.

Het zou niet alleen de schoolbesturen verlichten, maar het zou eveneens menig ouderpaar de last gemakkelijker draagbaar maken, als wij gezamenlijk de lasten van het christelijk onderwijs zouden verdelen. Ook al zouden wij zelf geen of geen schoolgaande kinderen hebben.

D.F.



VAN ANDERE DRUKPERSEN

KERKELIJKE VERHOUDINGEN OP DRIFT

De kerkelijke verhoudingen in Nederland zijn de laatste maanden in versneld tempo op drift geraakt. Wie de krant leest wordt bijna elke dag geconfronteerd met berichten over die kerkelijke verhoudingen, die over elkaar heentuimelen en die het voor eens en altijd duidelijk maken: er is veel aan het veranderen.

In de R.K. Kerk

Allereerst worden we getroffen door de situatie in de R.K. Kerk. De laatste weken konden we elke maandagmorgen lezen over berichten hoe het in de verschillende diensten voor studenten was gegaan. Het leek wel alsof er een voetbalwedstrijd was gespeeld en de krant haastte zich om de uitslag van dit kerkelijke spel bekend te maken.

De feiten zijn bekend: er worden z.g.n. experimentele diensten gehouden voor studenten, die dienst doen als oecumenische proefpolder. Deze diensten worden gehouden door studentenpredikanten en studentenpastoors. Het blijkt dat men het samen op vele punten eens is geworden. Werd eerst in deze diensten de eucharistie gevierd ook door de protestantse predikanten; daarna de eucharistie bediend door een pastoor en een predikant, in de lijdenstijd van dit jaar ging men zover dat men de eucharistie liet bedienen door een predikant. Hiertegen is kardinaal Alfrink opgetreden. Hij heeft deze eucharistie-viering op deze wijze verboden. Een ingrijpende maatregel, die de nodige deining heeft teweeggebracht en een conflictsituatie aan het licht heeft gebracht. Het gepleegde experiment bewees wel heel duidelijk dat de kerkelijke verhoudingen op drift zijn. Wie had 10 jaar geleden kunnen denken dat een pastoor aan een predikant zou vragen in zijn plaats de eucharistie te bedienen?

Er blijkt in de Roomse praktijk veel aan het verschuiven te zijn. Dezelfde geest, die in protestantse kringen rondwaart om de bestaande structuren en kerkelijke bepalingen omver te werpen, is ook in de Nederlandse kerkprovincie aanwezig.

In de praktijk blijkt dat roomse priesters zeer royaal predikanten uitnodigen in hun kerkdiensten en die predikanten blijken in vele gevallen maar wat graag aan deze uitnodigingen te voldoen ten bewijze hoe dicht men bij elkaar staat en hoe de eenheid groeiende en de verschillen tussen Rome en de Reformatie verdwijnende zijn!

In de protestantse kerken

Maar hetzelfde geldt voor de protestantse kerken in niet mindere mate.

Afgedacht van de predikanten die zich lenen voor een roomse eucharistie-viering is er het verzoek van een Amsterdams hervormd predikant, die erkenning vroeg van zijn ambt zowel aan de gereformeerde synode als aan het episcopaat. Wat een begripsverwarring en wat een vervaging van verschillen en belijdenis.

Behalve de gemeenschappelijke kerkdiensten, die in toenemende mate tussen hervormden en gereformeerden reeds werden gehouden de laatste jaren, krijgt de komende gereformeerde synode nu te maken met het verzoek van het moderamen van de hervormde synode om ook avondmaalsgemeenschap tussen beide kerken toe te staan. Dat is een ingrijpend voorstel, dat in de gereformeerde kerken zeker de nodige reacties zal geven.

Afgedacht van het feit dat avondmaalsgemeenschap tussen kerken van gereformeerde belijdenis een zaak is met vele kanten, is dat zeker het geval tussen een kerk van gereformeerde belijdenis en de hervormde kerk omdat men hier direct te maken krijgt met de Ned. Herv. Kerk als geheel. Het moderamen van deze kerk zal zeker geen onderscheid willen maken tussen hervormd en hervormd, tussen gereformeerde bonder en vrijzinnige.

En als dan de Hervormde synode tegelijk de "intercommunie" — het deelnemen en bedienen van avondmaal en eucharistie tussen deze kerken onderling — dan krijgen we in kerkelijk Nederland een uitzonderlijke kerkelijke driehoeksverhouding, die wel eens grote consequenties zou kunnen hebben voor de kerkelijke verhoudingen.

Achtergronden

We stipten maar iets aan van de dirftsituatie van de kerkelijke verhoudingen van de laatste tijd. Er zou veel meer te noemen zijn, waaruit duidelijk blijkt hoe zeer alles aan het veranderen en het verschuiven is. Karl Barth blijkt in Rome de eucharistie te hebben gebruikt. En de hervormde dr. Buskes komt nu verklaren dat hij hetzelfde ook in een nederlands klooster al eens heeft gedaan. Het gaat wel snel in de verhoudingen.

Komt de eenheids-kerk in het zicht?

Wie de kerkelijke verhoudingen bekijkt en weet hoe de zaken liggen kan moeilijk geloven dat binnen korte tijd de meeste protestanten en roomsen één zullen zijn.

Kardinaal Alfrink heeft door zijn maatregel in ieder geval duidelijkheid geschapen en laten weten hoe hij als het hoofd van de Nederlandse roomse kerk de verhoudingen ziet. Het is te begrijpen dat de verwarring bij het kerkvolk anders nog groter zou worden. Kan dit alles maar, vragen verontruste roomsen zich af? En in de protestantse kringen klemt de vraag: Is Rome nu werkelijk veranderd? Hoe is de huidige praktijk van verschillende roomse geestelijken te rijmen met de officiële leeruitspraken? Kardinaal Alfrink laat tenminste duidelijk weten dat hij wel verschillen ziet en dat hij het niet juist vindt dat door deze experimenten vooruit gegrepen wordt op een situatie, die nog niet gerijpt is door gesprekken en leerbeslissingen.

Men kan zich afvragen: wat is toch de achtergrond van al deze veranderde kerkelijke verhoudingen?

Is er zoveel veranderd in de leer? Heeft de Geest van Christus een zo wonderlijke geestelijke eenheid bewerkt dat ze roept om kerkelijke vormgeving, zij het voorlopig nog op experimentele wijze?

Vertoont de huidige kerkelijke situatie zoveel geestelijke kracht, zoveel waarachtige liefde dat nu de verschillen langzamerhand opgelost kunnen worden en naar kerkelijke eenheid kan worden gestreefd, zoals nu blijkbaar het geval is.

Wat zou het heerlijk zijn als we dat konden constateren; als we het zouden opmerken dat er een krachtige werking van Gods Geest was.

We ontmoeten daarentegen veel vervlakking en verschraling; veel wereldsgezindheid en veel gericht zijn op materiële belangen.

Juist daarom is te vrezen dat de groeiende eenheid, die we vandaag alom zien, evenzeer een teken van de genoemde vervlakking is, die bij geen één kerk halt houdt en die de belijdenis ondermijnt, de verschillen relativeert en kerkelijke muren langzaam maar zeker omver haalt.

We pleiten niet voor het handhaven of optrekken van kerkelijke muren. Integendeel! We snakken naar waarachtige eenheid. Wie in deze lijdensweken het Hogepriesterlijke gebed heeft gelezen zal die hunkering kunnen begrijpen en daarvoor hartelijk willen bidden.

Maar we ontdekken in de huidige eenheidsbeweging zo veel dat niet naar Gods Woord is.

Men vindt elkaar in het gericht zijn naar de wereld van vandaag, waarin men dienend present meent te moeten zijn, maar men richt zich niet allereerst op God en Zijn Woord.

Om die reden slaan wij met belangstelling en bezorgdheid de gebeurtenissen gade. Laten we intussen niet verslappen in ons gebed om de eenheid van allen, die de Heere Jezus in onverderfelijkheid liefhebben, die leven naar Gods Woord en die naar de gereformeerde belijdenis willen denken en handelen.

Wat zou het een zegen zijn wanneer door de kracht van de Paasvorst de kerk zo leefde en haar leven zo sterk was dat we niet anders konden doen dan buigen voor het machtige wonder van de eenheid.

Geloven we het nog en bidden we er werkelijk om? Nu er zoveel twist en tweedracht in elke kerk zelf is, laat staan de verhouding tussen de kerken onderling?

Vragen om voortdurend mee bezig te zijn.

(Ds.) J. H. V.(elema)
in "De Wekker".

CANADA AT THE NATO CONFERENCE IN WASHINGTON

by Dr. J. M. KIRSCHBAUM,
President Canada Ethnic Press Federation

(Canadian Scene) — The Ministerial Conference of NATO, which took place last month in Washington, marked the 20th anniversary of the NATO Alliance. NATO's indisputable success was the prevailing theme of a solemn summing up rather than a working conference.

The first to speak on NATO's role in the defence of Europe against Soviet expansion and the preservation of peace during the past 20 years was the Secretary-General, Manlio Brosio, and the first question, directed to him by a Canadian journalist, concerned Canada's policy towards NATO. Canada's NATO decision continued to dominate the thoughts of the ministers for foreign affairs of the 15 participating nations, and is more far reaching than is yet generally recognized.

The Canadian delegation was led by External Affairs Ministers Mitchell Sharp and National Defence Minister L. Cadieux. It was apparent that it was no easy task for Mr. Sharp to tell members that the Canadian Government had decided to reduce Canada's military contribution, but he assured the press at his briefings that the Allies had accepted the decision with less concern when it made clear that Canada does not intend to weaken the Alliance, and that she will consult with her Allies about the time and the ways of moving the Canadian Forces back home when there are indications that other countries can enlarge their military participation.

The decision to reduce Canada's Forces abroad was obviously disturbing. Although it does not seem to have initiated a "chain reaction", it was regretted, especially by the Supreme Headquarters, in view of the invasion of Czechoslovakia and developing pressures in Eastern Europe.

Mixed reaction also greeted Mr. Sharp's announcement of Canada's decision to negotiate reciprocal relations with Peking. His statement that talks will get underway soon with Chinese diplomats in Stockholm did not arouse any immediate reaction from other foreign ministers. But it is known that the United States expressed displeasure to the Canadian Government shortly after Prime Minister Trudeau made known his Government's shift in policy towards Peking. Canada and Italy are the only members of the Alliance to have broken from the United States' position of withholding recognition from the Peking regime. Mr. Sharp explained that Canada has reached the stage where none of the big questions — detente, arms control, narrowing the gap between rich and poor, building a stable society and insuring world peace — can be solved without having regard for the Chinese quarter of mankind.

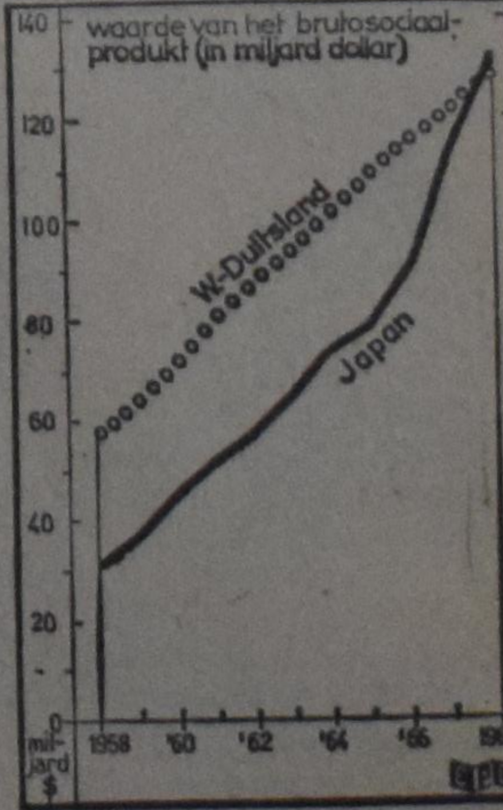
The Conference echoed the desire to look for peaceful co-existence with the Soviet Union and her satellites in spite of the invasion of Czechoslovakia and the contemptuous statement of the Soviet Government on the eve of the Conference in which NATO was accused of being solely responsible for the cold war, and "of inspiring counter-revolutionary coup attempts" against Communist countries.

When this writer asked the French Foreign Minister Michel Debre if the efforts for peaceful co-existence were not unilateral and humiliating after the invasion of Czechoslovakia, the answer was that they seem to be unilateral but the West cannot cease trying. At the Conference, several leading ministers urged a "careful study" of what the Communist intended in calling for a European security conference in their "Budapest appeal", which came out of a Warsaw pact meeting on March 17th.

An encouraging note was struck by President Richard Nixon who called on America's NATO partners to join in reshaping the Alliance to adapt to the problems of the "real world". He asserted that the United States "will bear its fair share in keeping NATO strong", but added "that the fist of defense can be turned into the hand of friendship" as conditions changed.

Called to commemorate the 20th anniversary of the NATO Alliance, the Conference could not achieve more. Military problems will be discussed later in May and political problems will highlight the next Ministerial Conference in December.

JAPAN HAALT DUITSLAND IN !



Het stijgingstempo der ontwikkeling van het Japanse bruto sociaal produkt kent zijn gelijke niet in de westelijke wereld. (Het bruto sociaal produkt is de totale waarde van alle geproduceerde goederen en diensten). Het stijgingstempo van Japan plaatst dit land bij de grote industriële mogendheden. Vorig jaar werd het belangrijke punt bereikt dat Japan West-Duitsland heeft ingehaald, een historisch moment. Tien jaar geleden was de waarde van het "produkt" slechts ongeveer de helft van die van Duitsland, vanaf 1966 ging Japan de wedloop winnen door een snellere toename te vertonen dan Duitsland. Het stijgingspercentage in 1968 bedroeg voor Japan 8,5% en voor West-Duitsland 6%. Ter vergelijking: Ver. Staten 4,5%.

Een en ander naar gegevens van het "Deutschen Instituts für Wirtschaftsforschung".

Het lot van de Ethnische Pers

door Douglas Fisher en Harry Crowe

(Canadian Scene) — De ethnische pers heeft een uitstekend rapport overhandigd aan Z.E. Eric Kierans ter ondersteuning van hun overtuiging dat de nieuwe posttarieven hun bestaan ernstig bedreigen. De nieuwe tarieven zijn op 1 april van kracht geworden.

Het parlementslid David Orilkow (N.D.P.) uit Winnipeg North heeft zich in deze zaak verdiept en hij heeft ons er van verzekerd dat deze nieuwe tarieven voor vele ethnische bladen het einde zal betekenen. De heer Orilkow kan daar nu wel van overtuigd zijn, maar de Directeur der Posterijen is het daar blijkbaar niet mee eens, of hij acht het een gerechtvaardigd gevolg van de "Just Society".

De Canada Ethnic Press Federation is volkomen bereid een "per pond" tarief van 4 cents te aanvaarden, maar acht het onmogelijk een tarief van 2 cents per exemplaar te accepteren, hetgeen thans van hen wordt gevragad.

De feiten die worden aangetoond zijn indrukwekkend. Voor het Tsjechoslowaakse blad **Novy Domov** (New Homeland) betekent het nieuwe tarief een verhoging van 2000% per pond. Voor het IJslandse weekblad **Logberg-Heimskringla** betekent het een verhoging van 1400% per pond aan gewicht. Voor het Oekrainische weekblad **Progress** betekenen de nieuwe tarieven een verhoging van 1200 procent.

De ethnische bladen kunnen deze verhogingen niet dragen. De meeste van deze bladen zijn klein van opzet en kunnen er financieel maar net komen. In de meeste gevallen is het aantal lezers minder dan 1000. In het rapport aan de Directeur der Posterijen wordt o.m. het volgende gezegd: "Geen enkel ethnisch blad in Canada heeft reserves kunnen opbouwen om eventuele moeilijkheden het hoofd te kunnen bieden. De winsten zijn altijd klein geweest, en in sommige gevallen werd er in het geheel geen winst gemaakt. De uitgevers werken gewoonlijk voor een salaris dat ver beneden de normale niveaus ligt en soms moet uit persoonlijke bronnen tekorten worden aangevuld. Ook het personeel is vaak onderbetaald".

Het gevolg was dat de verhoogde tarieven moest leiden tot hogere abonnementsprijzen, die gemiddeld 20% bedroeg. Als de ethnische bladen zouden worden ingedeeld in de categorie die "per pond" betaalt in plaats van "per exemplaar", dan zou de ethnische pers in dezelfde groep vallen als de publicaties in plaatsen en dorpen met minder dan 10.000 inwoners. Is dat te veel gevraagd?

Nu komen we tot de rol die de ethnische pers in Canada speelt, en op dit punt wordt het rapport aan de heer Kierans bijzonder indrukwekkend en overredend — en bijzonder interessant. Wij zouden hieraan willen toevoegen dat het rapport naar onze mening als uitstekend voorbeeld kan dienen wat helderheid en organisatie van het materiaal betreft.

Men kan op twee manieren over deze zaak praten. De eerste is die over de rol die de ethnische pers speelt in het verwelkomen van immigranten en in het assisteren van deze mensen zich thuis te gaan voelen in Canada — een rol, die zelfs vaak ook voor de tweede generatie nog van belang is. De tweede is die over de bijdrage van de ethnische pers tot het "verstevigen van onze nationale eenheid en het helpen vormen van een publieke opinie die vereist is voor het behoud van deze eenheid. Dat is de grootste dienst die de ethnische pers Canada kan bewijzen. De noodzakelijkheid van het bestaan van de ethnische pers gedurende de eerstkomende jaren, in ons economisch vrij gezonde land, is iets waarop niet te veel de nadruk kan worden gelegd."

De houding van de ethnische pers ten aanzien van tweetaligheid en nationale eenheid wordt als volgt beschreven: "Er moeten concrete manieren worden gevonden om onderscheid te kunnen maken tussen de rechten tussen de twee officiële talen, Frans en Engels, en de andere talen die als gevolg van de immigratie thans in Canada worden gesproken. De enige realistische manier is om de houding te bepalen en te accepteren dat Engels en Frans de enige talen zijn waarin wordt onderwezen in Canada."

Als men dit als basis accepteert en opvolgt, dan kan een verder behoud van de moedertaal van de immigrant en van zijn culturele achtergrond alleen maar leiden tot een rijker Canada. Het rapport gaat diep in over de bezorgdheid in de kringen van ethnische uitgevers over het "Engels-Franse probleem" in Canada. De toon in het rapport is erg bescheiden en erg Canadees.

In het rapport aan de heer Kierans wordt gesproken over een "Canadese miniatuur wereld" en er is een klagende en misschien zelfs een vertwijfelde toon waar te nemen in de gedachte dat de Canadese stemmen die niet Engels of Frans zijn, het zwijgen wordt opgelegd. Net zo goed als de bladen in kleine plaatsjes "home" publicaties zijn die deel uitmaken van wat onze natie kracht geeft, zo zijn ook de ethnische bladen "home publications" voor de immigranten die nog niet helemaal thuis zijn in de Canadese gemeenschap en die deze bladen zuinig bewaren en gedurende het weekend zorgvuldig doorlezen."

Meneer Kierans, kom terug, en lees het nog eens!

PATRICIA YOUNG SAYS . . .

Considering all the hazards man has created for himself, it is surprising that he lives as long as he does — with a potential life span of between 70 and 100 years. So what is the secret of long life? If the longevity of animals is any indication, we could say economy of movement! The swan has been known to live 200 years. The turtle often lives over 100 years, one being captured on the island of Mauritius in the Indian Ocean in 1766 known to be 152 years old. The tortoise is able to live 150 years.

The elephant has a life span of 45 to 80 years; the rhinoceros from 36 to 50 years; the gorilla up to 35 years; the whale from 24 to 37 years. Among domestic animals, the horse lives longer than any of his farm companions with a record of 20 to 35 years. Cows rarely live longer than 25 years; the dog from 5 to 15 years; the cat 7 to 15 years.

Among birds, the eagle and parrot live longest — from 60 to 100 years. The goose and raven can live to 100, while the ostrich, heron and vulture average 60 years. Canaries rarely live more than 25 years, robins a scant 12 years.

Among insects, which we are inclined to believe live only a few hours, there are several interesting exceptions. The Queen ant lives up to 16 years and the Queen bee for 5 years. But, as for that mosquito which ate lunch off your legs and ran without a thank you — don't get too angry. His life span does not extend much more than from dawn to dusk.

Yes, the animals can teach us a lot about living and relaxing. They're certainly smart enough to stay away from tobacco and hard liquor. And even the fatest female rhino wouldn't climb into a corset. Cats are fastidious in their eating and in their cleanliness. All in all, we can learn a lot from the animals — including knowing when to keep their mouths shut!



BANFF SCHOOL OF FINE ARTS

by Vera Fidler

(Canadian Scene) — In a parkland setting of mountains, tall trees and green lawns, the Banff School of Fine Arts provides a stimulating combination of education and recreation. The school, a long-time dream of its Director, Senator Donald Cameron, was established by the University of Alberta, Edmonton, in 1933. Started as a school in the arts related to the theatre, it has continued to grow until today it offers a wide selection of courses — drama, music, painting, photography, journalism, modern languages, figure skating. Now a part of the University of Calgary, in 1969 some 1200 students from across Canada, the United States and abroad will attend the annual summer session, June 16th to September 6th.

Courses may be taken for university credits, for Banff School Certificates, or simply for recreation and pleasure. In addition to full-time courses, a number of short courses are offered for those unable to attend the complete session. There are also children's classes in drama, painting, singing and French.

With the present emphasis on bilingualism, the oral French program has been expanded. Advanced students may take an intensive course in spoken and written French, which is recognized as a credit in certain universities. Others may take the regular course, primarily oral work, with lectures on French literature and civilization. A daily one-hour class for children from 10 to 14 provides an opportunity for youngsters to acquire an introductory working knowledge of the language.

One of the latest additions to the "Campus in the Clouds" is the 1000-seat theatre, designed as part of a complex which will soon include a smaller 300-seat practice theatre, a TV studio and a classroom for other facets of the performing arts.

Many of the school activities are held out of doors. Photography and painting students are taken on field trips to scenic spots. Week-end excursions at special rates to world-famous places in the area are arranged by the Students' Council.

Student accommodation is available in the Administration Building, where the dining room, library and other facilities are conveniently located, and in Rundle Hall, which has one floor assigned to French students. In addition, four modern chalets, each with 16 to 30 bedrooms, are located on the campus. For those who prefer to live off campus, there are good hotels and motels in the nearby town of Banff. Matrons, who function as house mothers, live in the residences and are responsible for the observance of school rules and regulations.

Open year round, the Banff School is one of Canada's major centres for conferences, meetings and workships. Last year 375 organizations and business firms made use of its facilities, and weekly art classes are conducted during the winter for local residents.



DE STENEN BRUID

door M. Van Nuis-Zuidema

(48)

O, Ellewien propt haar zakdoek tegen haar mond.

Daar staat hij.

Hij gaat ook het trapje af.

Beneden blijft hij staan.

Hij kijkt rond....

Ellewien laat alles vallen, wat ze bij zich heeft en hoog zwaaien haar armen boven haar hoofd.

Jochem weet echter niet dadelijk, waar hij haar zoeken moet. Maar dan ontdekt hij al die zwaaiende mensen.

Z'n ogen gaan langs de balustrade, met al die wuivende handen....

En Ellewien staat daar en ze zou wel weer willen roepen, maar haar mond kan het niet.

Maar Jochem vindt haar toch en even lijkt het of hij helemaal opspringt, naar haar toe, zo hoog zwaait z'n vrije arm. Ellewien ziet hoe hij, telkens z'n hand omhoog naar haar, met grote stappen langs de andere reizigers heen gaat en beneden in het gebouw verdwijnt.

Dan holt ook zij naar binnen. Door de restauratie, de trappen af, de gangen door.

Beneden moet ze wachten in een nuchter lokaal. Het duurt eindeloos.

Enkele mensen passeren al de douane....

En dan komt hij naar haar toe. Jochem.

Achter het glas ziet ze hem dichterbij komen.

Hoe moet dat nu? denkt ze. Hoe moet dat nu?

Wat moet ik zeggen?

Maar ze hoeft niets te zeggen.

Ze ziet z'n gezicht.

Ze ziet hèm.

Jochem.

Zijn armen omvatten haar en z'n mond vindt de hare en een lange, lange kus, die alles overbrugt, wat tussen hen ligt na die zaterdagavond.

Een kus, die haar beroert tot in het diepst van haar wezen. Als hij haar eindelijk loslaat, zegt hij slechts twee woorden: "Mijn bruid!"

Langs hen passeren reizigers. Om hen heen zijn andere begroetingen. Eindelijk komen ook bij haar de eerste woorden over de lippen: "Mijn bruidegom!"

Er is geen vlot meer en er zijn geen in doodsangst schreeuwende stemmen en er is geen storm en geen vuil, kolkend water, als ze hand in hand in een taxi zitten.

Als ze rijden door het lage polderland, met z'n hoge sloten en tenslotte over prachtige wegen, met aan weerszijden buitenhuizen en bossen.

Ze stoppen bij een restaurant, waar een terras is, met veel zitjes tussen glazen wanden.

En Jochems arm is vast om haar heen, als ze samen gaan naar die bange februari-nacht en die andere bange dagen en bange nachten.

En Jochems hand streelt maar steeds de hare, als ze vertelt, hoe ook zij dacht, de hemel open te zien gaan.

Ze vertelt hem al haar verwarde gedachten over dat gebeuren.

"Jochem ...." haar stem stokt. "Ik heb het altijd zo gezien. Ik heb het altijd weer zo doorleefd. Wel duizend keren. Tot Jel me alles heeft verteld.

Jochem, kun je het een beetje begrijpen? Ik kon er met niemand over praten. Ik geloof niet eens, dat Jel het precies heeft begrepen. Maar het was er altijd, Jochem, altijd zodra ik aan jou dacht. En dan werd ik zo raar van binnen. Zo, zo helemaal van steen."

"Ik begrijp het wel," is daar dan Jochems rustige warme stem vlak naast haar en Ellewien moet haar hoofd nog meer naar hem toedraaien, om te zien, want ze kan het haast niet geloven, dat hij nu echt bij haar is.

"Jij had je er ook helemaal op geconcentreerd, daar te zullen sterven en toen het ogenblik kwam, dat het water je in de diepte zoog, zag je mij ook, want je was toch niet los van mij. Ja, en toen ben jij met die balk weer bovengekomen en zo heeft Jel je gevonden.

Misschien, als je mij niet dadelijk had gezien toen je bijkwam, was alles niet zo verwarrend voor je geweest. Dan had je het geweten, Ellewien, dat ik er niet was."

Ellewien knikt.

"Het is afschuwelijk, Jochem. Wat heb ik je een hoop narigheid bezorgd. En wil je me nu toch nog terug hebben?"

"Terug hebben? Terug? Nee kind, dat is niet het juiste woord. Ik heb je nooit losgelaten en.... ondanks alles, jij mij ook niet. We waren alleen maar een beetje van elkaar verwijderd."

"En als ik nu niet naar vrouw De Bok was gegaan en ik had Jel niet gesproken?"

"Dan Ellewien," Jochem zegt het zo eenvoudig, "dan had God wel een andere weg gevonden."

"Ja...."

Boven hun hoofden tjilpen vogels. Mussen trippen om hen heen om wat kruimels weg te pikken.

"Jochem, vind jij het ook net een droom, dat we hier weer samen zitten?"

Als hij antwoordt, klinkt z'n stem resoluut: "Ik vind het allerminst een droom, Ellewien, maar echte, levende werkelijkheid. Hier, ik kijk in je ogen. Ik kus je. Ik neem je in m'n armen."

En dan, zo dicht bij hem, vertelt ze ook het andere.

"Het was zo vreemd, Jochem, het leek of ik God had verloren en toch, vooral in het begin, wilde ik bij Hem zijn. En bij de anderen. Ik voelde me altijd door God buitengesloten. Dominee Bruining heeft later nog eens met me gepraat."

Jochem knikt, maar zegt niet dat hij zich dat gesprek ook haast woordelijk herinnert.

"Toen, ja toen is het al wat bij me veranderd van binnen. En later...."

En nu gaat Jochem mee op vakantie, mee naar het zonnige kerkje, naar die oude dominee. Ze vertelt flarden van z'n preek.

"Jochem," lacht ze, "toen kreeg ik nog een flinke duw, dat ik niet zo voor die poort moest blijven zeuren. En tenslotte heeft Tera me teruggestuurd naar tante Cor. Naar jou! En nu?" Juichend klinkt haar stem: "Nu heb je me weer, jongen!"

Ze hebben koffie gedronken. Om hen heen lokken de boslanen en arm in arm wandelen ze daar nog wat rond. Ze lopen over dennenaalden, door zand, over boomwortels en door hei.

En Jochem vraagt maar verder, altijd maar verder, tot er niets meer is, dat hij niet weet. En steeds komt dan haar vraag: "En jij, Jochem?"

"Ik? Och, ik heb gewerkt. We hadden het gelukkig druk, maar altijd zweefde de gedachte aan jou toch wel ergens in m'n hoofd rond. Maar Ellewien, ik heb er iedere dag om gebeden, dat dit zou gebeuren. Wij weer samen. En jij?"

Lang blijft het stil, want het is moeilijk voor Ellewien om de waarheid te zeggen, maar eindelijk komt het toch. Heel zachtjes. "Ik niet, Jochem. De laatste dagen wel. Maar daarvoor? Nee, eerlijk niet."

(Wordt vervolgd.)

Libbe en Paul Roorda

Mr. Paul Roorda is een van onze lezers, die woonachtig is in de buurt van Welland, Ontario. Hij heeft door ziekte beide nieren verloren en een poging in de winter van 1968 hem te helpen door het overplanten van een andere nier mislukte, daar zijn lichaam deze nier verwierp. Mr. Paul Roorda heeft dus jaren geleefd zonder nieren, d.w.z. hij was afhankelijk van een machine in het Toronto General Hospital waar zijn bloed tweemaal per week werd gezuiverd. Zo'n machine is een machtige uitvinding: ik heb met Mr. Roorda meer dan eens zitten praten terwijl zijn bloed door die machine geleid werd. Toch kan een machine nooit de plaats innemen van het orgaan zelf. Het is wonderlijk: de machine is een heel samenstel van buizen en slangen gebouwd rondom het bed van de zieke en een nier is niet veel groter dan uw vuist en toch kan die nier, als zij gezond is, een veel beter "job" doen dan die grote machine.

Nu heeft Mr. Roorda een broer in Nederland, Libbe, die 13 jaar ouder is. Paul is 36, en Libbe is dus 49. Libbe is ook getrouwd, maar terwijl Paul zes kinderen heeft, bleef Libbe's huwelijk kinderloos. Ik kende Libbe ook een beetje. Hij was, toen ik in Den Haag stond, koster van Leidsendam en ik heb daar verschillende malen gepreekt. Mr. Libbe Roorda heeft me dus verscheidene glaasjes water ingeschonken en op de preekstoel geplaatst.

Nu hebben Libben en zijn vrouw een moedig besluit genomen. Ziende dat Paul het best geholpen kon worden met een nier van zijn eigen broer, heeft Libbe besloten de donor te zijn en zijn vrouw bewilligde na slapeloze nachten, en dat is geen wonder.

Toen dit besluit genomen was kwam al de administratieve rompslomp. Van een bureaukratisch gezichtspunt zit er nogal wat in. Ging Libbe een nier uitvoeren of ging zijn nier emigreren? Dit zijn problemen die de Nederlandse ambtenaren niet dagelijks op te lossen krijgen. Zij vlogen dus op dit geval af als honden op een vette kluif.

Zij maakten het heel ingewikkeld en het kostte een heleboel tijd en geld. Toen alles in kannen en kruiken was, was Libbe f 1000.— kwijt aan reisgeld alleen.

Gedurende die tijd ontstond er een probleem met zijn werkgever. Libbe moest twee maanden vrij. Hij werkte niet alleen als koster — dat was maar een bijbaantje — maar zijn eigenlijke taak vervult hij als kleine ambtenaar bij de Nederlandse P.T.T. Nu heb je nog nooit zo'n krenterige tante gezien als de Nederlandse P.T.T.! Zij braken zich het hoofd over de vraag of Libbe twee maanden vakantie moest hebben of twee maanden ziekteverlof. Hij had natuurlijk geen recht op twee maanden vakantie (twee weken is meer waarschijnlijk) en hij had ook geen recht op ziekteverlof, omdat hij niet ziek was. Ra, ra hoe moet dat nu? Tante Pos adviseerde dat Libbe maar ontslag moest nemen, dat was het gemakkelijkste. Als hij veilig en wel terug mocht komen, konden ze wel eens zien of hij sterk genoeg was om weer bij tante Pos terug te komen.

Dat was ook de beste oplossing voor het ziekenfonds. Dat fonds wilde Libbe er ook niet meer in hebben. Als je een nier wilt weggeven, moet je zelf het risico maar dragen en dat kan niet gedeeld worden met de 12 miljoen Nederlanders die er leven aan de kust van de Noordzee. Ik denk dat het ziekenfonds in Nederland bang was dat Libbe's voorbeeld veel navolging zou vinden. Veronderstel dat ook anderen een nier wilden weggeven! Wel, ik verwacht er geen duizenden.

Gelukkig woonde tegenover het huis van Libbe een Nederlandse, Gereformeerde, vrouwelijke advocaat, die toen ze bemerkte dat Mevrouw Roorda teleurgesteld en terneergeslagen terug kwam van haar zoveelste bezoek aan Den Haag, onmiddellijk haar diensten — pro Deo — aanbood. Gelukkig was Libbe ook koster. En tenslotte vond dat barmhartige ziekenfonds in Nederland het goed, dat Libbe met een zijden draadje aan het ziekenfonds bleef hangen: als hij straks aan het einde van juni voet aan wal — of liever, voet op het vliegveld — zet in Schiphol, is hij meteen weer in het Nederlandse ziekenfonds — niet voor tante Pos, maar als koster van de kerk van Leidsendam. Gelukkig maar dat bijbaantje. Wat een zegen kan het zijn koster te zijn!

De Nederlandse vervoersmaatschappijen zijn veel beter. De K.L.M. gaf de plaatsbewijzen voor Libbe en zijn vrouw voor niets. Maar de P.T.T. hield de hand op de beurs.

De operatie heeft plaats gevonden. En is geslaagd. Libbe is al weer ontslagen uit het ziekenhuis en logeert bij zijn broer. Zijn vrouw voelt zich als Abraham na de Moria beproeving: hij had Izaak nog, en zij Libbe. Veel dank en van harte gelukgewenst, hoor!

Zaterdag 17 mei zag ik Paul. Hij is nog in de isolatie. Maar toen hij mij zag, zei hij meteen: "Wacht even, ik kom bij U." In een wip was hij het bed uit, deed een kamerjas aan en daar stonden we te praten, ieder aan een kant van de deur. En hij ziet er zo goed uit, wonderlijk goed; in deze laatste twee jaren (en hij heeft bijna al de tijd gewerkt als voorman op de Ford fabriek) heb ik hem nog nooit zo goed gezien. Als alles goed gaat kan hij met Pinksteren uit de isolatie komen. Gelukkig.

Nu heb ik alle informatie van dit stukje in gesprek opgevangen. Geen van de familie heeft mij gevraagd er een letter over te schrijven in de krant. Maar ik zag artikelen in De Star en de Telegram. Toen zei dominee Geuzebroek tegen mij: "Je moet er wat over zeggen in Calvinist-Contact en ook over de P.T.T. en zo."

Wel dan, denkt U dat het recht is, dat Mr. Libbe deze twee maanden geen salaris ontvangt omdat hij een stuk van zichzelf weggeeft om het leven van zijn broer te redden?

Mijn voorstel is dat we Nederland-op-zijn-smalst ontmoeten met Canada op-zijn-breedst. We worden hier toch niet rijk, zeggen ze daar! Laten we daarom dit moedige echtpaar uit Nederland helpen. Ik heb uitgerekend dat dit geloofs-avontuur hen tenminste $1000.— kost. En hoeveel meer zou het niet gekost hebben als daar niet die moedige, Nederlandse advokate in aktie gekomen was? Bravo.

Ik heb een voorstel: nl. dat U, als U er voor voelt, een kleine gave stuurt (niet meer dan $5.—) voor Mr. en Mrs. Libbe Roorda. Zet op de cheque of op de envelop: Roorda-fonds. Waar moet het heen? Hier komt een volgende verrassing: Mr. A. J. Luitingh (die ze in Welland ook wel kennen), de schoonvader van Ds. Geuzebroek, die 85 jaar oud is en wiens schoonschrift nog steeds onovertroffen schoon is, is bereid dit fonds voor ons te beheren. Zend dus Uw gave naar hem: Mr. A. J. Luitingh, 1225 Huntingwood Dr., Agincourt, Ont. En doe het voor de 15de juni. Bij voorbaat mijn dank.

R. Kooistra.



OTTAWA

- CANADA'S CAPITAL CITY -

by John F. Hayes

(Canadian Scene) — Ottawa was chosen as Canada's capital city by Queen Victoria in 1858. Until 1865 it was called Bytown, after Colonel By of the Royal Engineers, who built the Rideay Canal in the early 1800's. The canal connects Ottawa with Kingston on Lake Ontario and was constructed primarily as an inland military waterway, but now is used entirely by pleasure craft.

The population of Metropolitan Ottawa is 400,000, and includes some 100,000 French-speaking citizens. Among New Canadians, Germans and Italians predominate with some 13,000 of each race; Dutch and Polish are next with about 5,500 each; some 3,700 Scandinavians live in Ottawa and the Jewish population is about 5,000.

Like many Canadian cities, Ottawa provides ready employment for highly skilled and technically proficient workers, but unskilled and under-educated workers may have difficulty. Because Ottawa is the seat of Government, more than one-third of the entire labour force are Government employees. A wide range of industries operate in the Ottawa area, but manufacturing occupies only about 11 per cent of the labour force. The same number are engaged in the retail trade. Community, business and personal service enterprices provide employment for more than 20 per cent of the workers.

Ottawa enjoys a stable economy because of the large number of people engaged in Government service. The construction industry is important as the National Capital Commission continues with a plan to make Ottawa one of the world's beautiful national centres, and housing units are under construction in many areas. Some major Canadian corporations are locating extensive facilities in Ottawa, notably the Bell Telephone Company of Canada.

Housing in Ottawa is critical, with rental homes practically nonexistent. The prices of homes are high and the choice limited. Average industrial wages and salaries are some $99 weekly, well below the Ontario provincial average.

Educational facilities in Ottawa are good. There are 150 public schools, one Christian grade school, 20 high schools, several colleges, trade schools, and Carleton University, an outstanding institution in the Canadian educational scene.

Among the many churches, there are two Christian Reformed Churches, the Calvin Church on 1475 Merivale Rd., and the Calvary Church on the Russell Rd. at the city limit.

Recreational facilities meet the desires of everyone. There are community swimming pools, baseball and football fields, hockey arenas, fine golf courses, tennis courts, lawn bowling greens, and curling rinks.

Ottawa is on the very doorstep of famed and unspoiled vacation areas where fishing, hunting, camping and boating are within an hour's drive from the city — across the Ottawa River and in the magnificent Gatineau Park.

The best source of information on housing, employment, cost of living and facilities are the city's two newspapers, The Ottawa Citizen and the Ottawa Journal.

Ottawa is the scene of Canada's most stirring moments. Here the momentous events take place. Here, Government, business and science hold sway, and illustrious careers in many fields are carved out in the service of Canada, in science at the famed National Research Council, in education at its colleges and schools, in Government business, in retail fields and in many other areas.

Ottawa, a name derived from the Indian term adawe meaning "to trade", is rich in history. Early fur traders passed its heights 300 years ago. It has resounded to the roaring lumber kings of the late 1800's. It has seen Canada grow from straggling colonies to a great nation. Ottawa is Canada's heart.

ON READING THE BIBLE

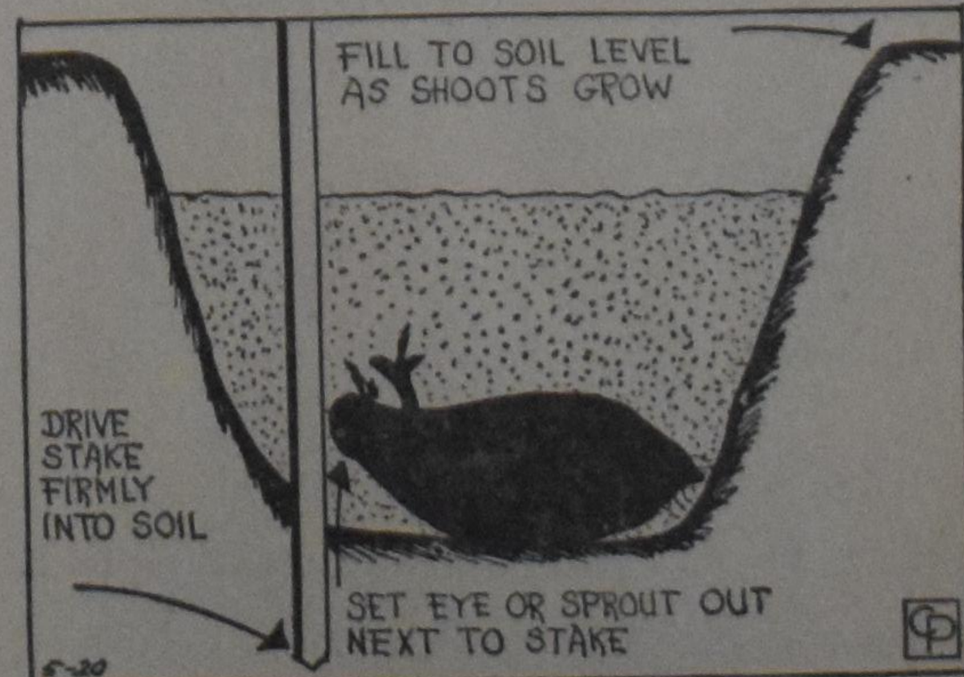
Read the Bible, and read it again, and do not despair of help to understand something of the will and mind of God, though you think they are fast locked up from you. Neither trouble yourself, though you have not commentaries and expositions; pray and read, and read and pray; for a little from God is better than a great deal from man; also, what is from man is uncertain and is often lost and tumbled over by man; but what is from God is fixed.

There is nothing that so abides with us as what we receive from God; and the reason why Christians today are at such a loss as to some things is because they are content with what comes from men's mouth, without searching and kneeling before God to know of Him the truth of things. Things which we receive at God's hand come to us as things from the minting house, though old in themselves, yet new to us. Old truths are always new to us, if they come to us with the smell of heaven upon them.

John Bunyan.

TODAY'S GARDEN-GRAPH

Reg. U. S. Patent Office



Dahlia Planting Time

By EDNA HALLIDAY
Distributed by Central Press Association

MAY AND EARLY JUNE is the preferred time to plant dahlias. When planting, consider the location—they want full sun and good drainage. In shaded areas their growth is apt to be soft and the flowers' color not so good. If planted too close to trees or shrubs, they must compete for that moisture and food that is available and this also is not good.

Improve the soil with organic matter such as peatmoss, compost or manure. Clay soil also should have cinders or agricultural slag added.

If you have clumps of dahlias wintered over, do not plant the whole clump. Divide it into as many pieces as there are "eyes." Use a sharp knife and be careful not to injure the eye. A piece of tuber without an eye is useless. The eye is found at the base of the old plant stalk, making it necessary to leave a portion of the old stalk on each division.

As shown in the accompanying GARDEN-GRAPH, the best way to plant tubers is to plant the stakes first, firmly set in the ground. Next plant the tuber horizontally, 6 inches deep, with the eye, or sprout, next to the stake, and pointing upward. At first cover the tuber with only 2 tor 3 inches of soil. As the shoots grow, add soil gradually until the surface level is reached.

Careers for the Future

by MARION PHILLIPS

(Canadian Scene) — We are living in a society which is becoming, potentially, more automated every day. This does not have the effect of decreasing job opportunities but actually creates new jobs. To compete in this automated society, a person must acquire a specific skill or trade in an area that is suited to his interests. We are developing into a technical-professional society where a basic education is the beginning requirement.

It is becoming increasingly difficult for students to make career decisions because they are unaware of the wide scope of job opportunities. Much of their confusion and indecision is due to the lack of material concerning career opportunities outside their sphere of life.

Guidance teachers and counsellors attempt to direct and advise students on career possibilities and qualifications necessary. The workload of guidance personnel is so great that they experience difficulty in finding enough time to spend with each student. Career information they receive is usually weighted heavily with unnecessary details making the teacher's work more difficult in sifting through the material and assessing the facts which would be most useful in assisting students in making wise career choices.

Another worry guidance people experience is that the careers could become obsolete within the next ten to fifteen years, or even before the student finished the courses or training required for a specific career.

In compiling a brief summary of 101 of several thousand career possibilities, we have consulted with both Provincial and Federal departments to ensure that these particular careers would require more personnel that will be available to fill these positions for the next several years.

Wherever we have referred to university courses it must be remembered that the professional in any career area relies very heavily on well trained technicians and technologists. These are usually trained through apprenticeship, trade schools of Community Colleges in Ontario or at one of the Institutes of Technology in other Canadian provinces.

More detailed information can be had by contacting the Department of Education in your province or the school where the courses are likely to be taught. The Provincial Departments of Labour are helpful in providing information on the trade careers and the majority of professions have associations that provide information on both university courses and on the technical and technological aspects of their particular career fields.

Professional people in your area can provide the address of their association. Any university in your area can also provide the address of professional groups to which members of their faculties would belong, and can also provide detailed information on courses taught at their particular school.

Agriculture

The demand for graduates sharply outruns the supply from the seven Canadian universities offering degree courses. Salaries have increased more sharply than at any other time. Career opportunities exist in a number of specialized industries serving agriculture. Government agencies and universities are employing more graduates in their expansion programs, thus offering additional openings in rsearch fields. Industries manufacturing food, grain, feed, seed and fertilizer require a large number of graduates each year as does the farm machinery industry which utilizes the services of agricultural engineering graduates; wildlife management, soil conservation and land use and water management require graduates as do farm newspapers and publications in market reporting and agricultural advertising. These are careers in addition to the farming industry. Courses are offered at Alberta, Guelph, British Columbia, Laval, Manitoba, McGill and Saskatchewan, and at the Nova Scotia Agricultural College. An example of the variety of courses offered is shown by the following two (of several) programs offered at the University of Guelph — a four-year course leading to a Bachelor of Science in Agriculture and a two-year course leading to an Associate Diploma in Agriculture. A variety of courses can be found across the country and with the acute shortage of graduates, salaries are constantly increasing.

Economics

Government, industry and universities are requiring a greater number of economists, increasing the need for graduates which already falls below the demand. The graduate with a Bachelor's degree will experience little difficulty in finding employment with the Civil Service, industry, private business, journalism and in research, especially if his training includes quantitative methods. For those who like to combine work and travel, international organizations and the World Bank have openings for Canadian graduates. Emphasis appears to be on graduate studies with universities offering widely diversified courses. Saskatchewan offers a doctorate in economic history and special studies in political economy of communications — Queen's offers doctorates in international trade and finance, economic history, mathematical economics, etc.

The University of New Brunswick offers courses in micro-economic theory, business cycle theory and regional economic development with emphasis placed on problems relative to Atlantic Provinces. The Universities of British Columbia, Western, McGill, Toronto and Newfoundland all offer a variety of programs at the doctorate level. Salaries are considered higher than for graduates of many university disciplines.

Geography

Canada is considered a world leader in the professional training of geographers. The demand for geaographers with advanced qualifications is increasing. Graduates teach at the secondary and university levels, and work in federal and provincial government departments, private consulting firms and a variety of other jobs from market research to historical cartography. There is also a demand for graduates in other countries. Seventeen Canadian universities offer major programs while nineteen universities hold summer sessions with geography included. Salaries are comparable to those paid in other fields and are expected to increase as the importance of the science of geography becomes more widely recognized.

KLM gaat vloot uitbreiden

De KLM heeft bij Boeing Co. te Seattle wederom een order geplaatst voor drie Boeing 747-B's. De eerste van deze vliegtuigen wordt in september 1971 afgeleverd, de andere twee worden in oktober van dat jaar naar Nederland overgevlogen. De drie reeds eerder bestelde 747-B's worden successievelijk in januari, april en mei 1971 aan de KLM vloot toegevoegd.

De KLM heeft tevens bij McDonnell Douglas een bestelling gedaan voor twee DC-9-33 RD's (Rapid Change). Wanneer deze machines in februari en maart 1970 worden afgeleverd, beschikt de KLM over 16 verlengde DC-9's.

The Gospel According to Isaiah

(Continued from page 1)

But, look at Him, see what He does.
He holds a broken reed lovingly in His strong, healing fingers,
He protect the low light of the small flame
in the cup of his mighty hands.
Look, how he holds on to the ragged reed and
how He shields the smouldering wick
even while enemies pierce his hands with iron bolts.

narrator: The Gospel of fulfilment tells us here:

voice of fulfilment: Jesus withdrew from Capernaum. And many followed him, and he healed them all, and ordered them not to make him known. This was to fulfill what was spoken by the prophet Isaiah . . . After which Matthew quotes the words we just heard (Matth. 12:15-21).

prophet I: He will never let go
till he has wrought salvation,
till he has made full redemption,
till there are these glad tidings,
to be preached all over the world.

choir of two or more prophets:
Now listen to God, the LORD.

prophet I: Listen to Him who created the immense universe,

prophet II: Listen to Him who shaped the world and made her full of life,

prophet I: Listen to Him, who gave man breath.

prophet II: Listen to Him, who gave man dominion over all things.

choir of two or more prophets:
He speaks:

voice of God: I am the LORD God,
I have called you, my Son, to be my special servant,
I have called you, God-with-Me, to become man-for-them,
I have called you, not to condemn, but to save.
Therefore I took you by the hand
on your way to Bethlehem,
Therefore I guided you
on your way of suffering to Calvary.

You my Son, will be the centre of all things:
the centre of my plan of salvation,
the centre of the covenant with my people,
the centre of the history of the world,
the light of the Gentiles.

prophet I: He heals the sick.

prophet II: Expels devils.

prophet I: Gives vision to the blind.

prophet II: Raises the dead.

voice of fulfilment: He is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the first-born from the dead, that in everything he might be pre-eminent. For in him all the fulness of God was pleased to dwell, and through him to reconcile to himself all things . . . by the blood of his cross (Colossians 1:17-20).

prophet II: He is everything to me.

prophet I: He is everything to me.

voice of fulfilment: He is everything to me.

(paraphrase of Isaiah 42:1-7)

* * *

(To be continued.)

THEY'RE PALS

A strange pair of bedfellows are the two members of the animal kingdom who share an apartment with their owners, Mr. and Mrs. George Saliba of Toronto. The pair romp together and nuzzle each other in what would appear to be affection but Gypsy the Scotch collie doesn't like it when Peter the budgie flies around the place.

HEALTH & SAFETY

Mainly for Mothers

by Carol Hart

Heeding Better Than Speeding for Label Reading

Have you joined America's popular new educational trend... speed reading?

Whether or not you decide to increase your ability to read fast, keep in mind there are times when reading accurately is more important than reading speedily.

One such time is when you read the label on a medicine container, says the Council on Family Health. Taking or giving medicine is so important to the health and safety of you and your family that you should understand the directions you are reading, and then double check yourself.

If you want to measure how well you understand what you read, test yourself by reading a medicine label in your home, says the Council, a non-profit organization sponsored as a public service by leading members of the drug industry.

Did you note the amount of medicine to be taken? Does the dosage vary for adults and children? How often should the medicine be taken?

If a liquid, should you shake the container well before pouring? Is it for external or internal use?

Does the label state the purpose of the medicine?

Are there instructions for proper storage... such as "Keep in a cool place." Should you take the medicine before or after eating?

Are there cautions as to certain activities that should be curtailed or discontinued while taking the medicine?

Not all medicine labels contain all of the information listed above, but all information on each label is important.

Heeding rather than speeding is the watchword when reading directions for the use of medicine, says the Council on Family Health.

Let's Play Chess!

Editor: Mr. C. Hess

SOLUTIONS OF THE MARCH PROBLEMS

Nr. 340 (Dawson)

This interesting three-mover shows the different variations in the moves of the black Pawns. The white Bishop could threat mate at KB5 and at Q3. The whole idea is to bring him into the open and just to wait what Black may do. 1. B-N8, waiter.

Variations: 1. —, P-N6; 2. B-K6, any; 3. B-B5 mate
1. —, P-R4; 2. B-QB4, any; 3. B-Q3 mate
1. —, P-R6; 2. Pn5xP, any; 3. B-Q5 mate

This problem was not hard at all. All of our men made it.

Nr. 341 (Penrose)

It is not difficult to see that if Black would begin, White could mate the King at every possible black move. This should give you a hint that probably your problem is a waiter. Not the mate-changes which occur after the right key. 1. K-R5, waiter. Not: 1. Ka4, because there is no mate after 1. —, KxP; and neither a "second" key: 1. QxR? because of 1. —, PxQ/Q check. Some lost points on this tricky problem.

Nr. 342 (Niemeyer)

This author in Holland had the name of "Maker of only difficult problems". Also in our circle this turned out to be right, at least as far as this problem is concerned. Several of our men got stuck with it. Experience taught that the variations seemed to be more evident than the key plus threat. All in all we have to do with an excellent problem. 1. RB-B2, thr. 2. RxP ch, KxR; 2. R-Q2 mate.

Variations: 1. —, B-K5; 2. NxP ch, K-Q4; 3. RxP mate (Bishop pinned)
1. —, N-K5; 2. N-K2 ch, K-Q4; 3. R-B5 mate (Knight pinned)

The idea is original and cute. 1. R(B)-Q1? fails after 1. —, N-K5.

Nr. 343 (Layer)

Mr. Layer's product was well received in our circle. He himself doesn't think very highly of this problem. It is too easy in his opinion. Our people could draw benefit from that. 1. R-Q1 builds up an excellent "discovered check" position. The two possibilities are either mate by 2. B-K3 or the same by 2. B-N4. Whatever this problem may be, it is enjoyable anyway.

Nr. V (Troitzky)

As I told you before, first the black King should be jailed: 1. N-B2 ch, K-N8; 2. N-B3 ch, K-R8. Leave this royalty in that corner! 3. B-B3 (this pins the Knight), P-R4; 4. B-KR8, P-R5; from here on the black Knight should be allowed s o m e freedom: 5. K-N7, N-B5; 6. K-N6 ch, N-N7; 7. K-B6, N-B5; 8. K-B5 ch, N-N7; 9. K-K5, N-B5 ch; 10. K-K4 ch, N-N7; 11. K-Q4, N-Q8; 12. K-Q3 ch, N-N7 ch; 13. K-B3, N-Q8 ch; 14. K-B2 ch, N-N7; 15. BxN mate. Finally, after a long trip down. Did you like this one-way solution?

Nr. VI (Bronstein-Keres)

You could well be Bronstein in this case, I suppose. The solution is rather clear: 1. Q-R6, thr. 2. Q-N7 mate.

1. —, QxR ch; 2. K-R2, R-N1 (forced); 3. QxRP ch!!, KxQ (forced); 4. R-R4 mate.

DUTCH:

Nr. 340. 1. Lg8, b3; 2. Le6, onv.; 3. Lf5 mat
h5; 2. Lc4, onv.; 3. Ld3 mat
h3; 2. bc6:, onv. 3. Ld5 mat

Nr. 341. 1. Kh5 tempo

Nr. 342. 1. Tcc2, dr. 2. Td3: sch, Kd3:; 3. Td2 mat
Pe4; 2. Pe2 sch, Kd5; 3. Tc5 mat
Be4; 2. Pb5: sch, Kd5; 3. Td3 mat

Nr. 343. 1. Td1 met 2. Be3 of 2. Bb4 mat.

★ ★ ★

THE MARCH LADDER

Names	Points & Problems 340	341	342	343	III	IV	V	VI	Sub-Total	Previous Total	TOTAL
	3	2	3	2	7	8	6	4	10		
J. Heikamp (II), Sarnia, Ont.	3	2	3	2					10	86	96 Winner!
J. Kloosterman (I), Peterborough, Ont.	3	1	0	2					6	80	86
K. Wiersma, Duncan, B.C.	3	1	2	2					8	the 100th newcomer: 45	53 WELCOME!!
A. Guillaume (VI), Edmonton, Alta.	3	2	3	2					10	40	50
J. Lemstra (I), Grimsby, Ont.	3	2	—	2					7	40	47
A. Renema (I), Duncan, B.C.	3	1	0	2					6	38	44
Capt. M. Melissen, Greenwood, N.C.	3	0	0	2					5	37	42
F. Reinink, Walton, Ont.	3	2	3	2					10	24	34
G. VandenBerg, Burnaby, B.C.	3	2	3	2					10	22	32
F. Braaksma, Copetown, Ont.	3	0	—	2					5	20	25
R. Kobes, London, Ont.	3	2	3	2	7	8			25	New, welcome	25
F. Baarda (I), Smithville, Ont.	3	1	0	2					6	16	22
A. Bruinsma, Chatham, Ont.	3	2	3	2			6	4	25	New, welcome	20
L Westers, Grand Rapids, Mich.	3	0	0	0					3	12	15
E. VanDonkersgoed, Drayton, Ont.	3	2	0	2					7	6	13

REMARKS

This marvellous ladder just takes one's breath: a winner, a 100th newcomer with two more people who joined, even one of the older generation, plus a number of contestants which we did not see in a very long time before. First of all: congratulations to Mr. Heikamp with this nice result. We are happy to see you reach the top for the third time. The publisher will contact you about a prize. In the second place congratulations and a warm welcome to our friend Wiersma, who joined our contest as exactly the 100th person since we started this column in 1962. You fully deserve your bonus of 45 points. This brought a newcomer at the third place from the top, mind you. Who could imagine that such a strange thing ever could happen? Third: special welcome to the new climbers Kobes and Bruinsma. Looking at your initial results I think we may expect a thrilling fight. J. Kloosterman, who just missed the top, wrote that he had to resign, temporarily as he hoped. Well, things so happen. "See you later."

Some solutions of the entertainment problems were received. It is helpful for newcomers to gather more points that way. Solutions sent by our contestants are also very welcome. Don't forget.

Finally the results as such: quite a number of men scored perfect this time. This helped a lot to get a total score of more than 75% this time (113 our of 150).

★ AS OTHERS SEE IT . . .

MISPLACED EMPHASIS

The **check-off of party dues in labour unions** is "a system of intimidation which violates the unquestioned right of the individual to support the party of his choice without fear or coercion." This statement is part of a recent resolution which the Progressive Conservative Association of Ontario sent to Premier Robarts.

It was suggested during the discussions preceding the resolution that those members of unions who choose not to permit such a deduction from their pay (a check-off is money taken from an employee's pay "at source", with or without his consent) may be subject to "reprisals".

The subject of this exercise, of course, was the practice of unions of using the check-off to pay the dues of members to the New Democratic Party. The criticism levelled at the principle behind this practice is that it deprives union members of their right to privacy in their attitudes to political parties — or to anything else, for that matter.

This political check-off is an extension of the union dogma which says that, because workers receive benefit from their union (or, in this case, from the party which is supposed to be "theirs") they should not only pay the normal dues but should not object to having the dues taken from their pay without their express permission.

These columns have always taken the stand that the compulsory check-off of union dues is a direct violation of civil rights and the "freeloaders" argument used by unions to defend the practice does not commend itself to us. Freedom is indivisible and its violation should always be protested no matter how "rational" the arguments to support such violation. We admit freely that such violations are common in our society (the "check-off" of income tax payments is one of the more barefaced examples) but that does not in any way alter the principle.

The Progressive Conservative Association of Ontario showed that it was not really sure that the "reprisals" mentioned are common or even if they really exist. Frankly we doubt that many union members suffer from the system which, union leaders insist, is quite voluntary. It would have been much more effective if the Conservatives had attacked the union dues check-off. But that would have been to invite the wrath of organized labour and the P.C. Party is not — at least in this province — noted for mounting the barricades in defence of abstract principles such as individual freedom.

Editorial in the
Kingston Whig-Standard.

ABUSE BY UNION LEADERS

According to Dudley Magnus, labour reporter for the **Winnipeg Free Press**, the strike by Air Canada machinists amounts to little more than a power play by the International Association of Machinists and Aerospace Workers (AFL-CIO, CLC).

The strike demonstrates again the utter disregard by many union leaders for the real interests of the working men, and incidentally presents a face of unionism that ought to give thinking Christians cause for serious second thoughts.

The problem is that the IAM and AW is scared. Its leaders fear that unless they win big gains this time around they will lose large numbers of their members to the Quebec-based CNTU. Thus CLC and the International Association of Machinists and Aerospace Workers stand 'cap-in-hand' before their Montreal leaders. This explains why they have made parity with U.S. machinists such a big issue.

So determined were the union's leaders to force their members' decision that they declared a strike "inevitable" even before a strike vote was held. Furthermore, when the company did make a firm offer of 14 percent in two years, eight percent the first and six percent the second, union leaders simply withheld the information from their membership making it impossible for them to respond to a proposal that could have been acceptable to the majority. In fact, the Winnipeg local's president resigned in protest against the national leadership, claiming that had the membership been given the chance to vote on the "eight-and six" formula, they would likely have accepted it.

We have said before, and we will say it again — Christians who are in industries and professions that are unionized must begin to make the actions of their unions a matter of Christian concern. It may mean costly decisions, but it will give them the satisfaction of knowing that they are seriously integrating their Christian commitment with their work. The abuses of the secular unions — from the self-serving activities of the medical societies to the hit and run tactics of competing construction unions — deserve the clear-cut rejection of committed followers of Christ.

Harold Jantz,
in "The Mennonite
Brethren Herald".

★

MAY GOD HAVE MERCY

Despite continuing permissive decisions of the Supreme Court which have lifted all sanctions against pornography in any form, there seems to be a **growing public reaction to filth.**

In New York City the author of an off-Broadway production, together with five actors and five members of the play's production staff, were arrested after a performance of a new play featuring sexual exhibitionism.

Lately the whole country has followed with interest the cancelling of the Smothers Brothers Show.

And in New Haven, Conn., a district court judge was to hear testimony from three motion picture operators who have protested a Connecticut state edict that they cut a Lesbian scene from a motion picture they have been running.

There's another side, of course. And that other side is furnished by the report that a woman patron demanded her money back after attending a showing of the film in question from which the scene had been cut. Said she, "I paid for filth and I want to see filth!"

There, in a nutshell, is the whole problem of filth. The people want it. Too naively do Christians say, "If people would just quit going to see such things (or supporting such things, or buying such things) they would disappear." This is a naive view because people patronize pornography in huge numbers. That's why it is increasingly available.

It occurs to us that a part of God's "giving up" of a people is that they begin to indulge prurient and deviate appetites which their fathers did not seem to have difficulty controlling. And we all become infected. The immodest sex obsession of our times — including the program of the average church-sponsored your rally or convention today — is a sign that God is permitting Satan to do something pretty dreadful to our whole culture.

The signs of reaction may be glimmers of hope that in answer to prayer, and in the renewal of God's people, He may have mercy again.

Editorial in the
Prebyterian Journal.



WHERE, OH, WHERE CAN IT BE? Everybody was down on their knees at the watchmaking school of George Brown College of Applied Arts and Technology when a tiny screw fell to the floor. This is Ontario's only watchmaking school and many U.S. educators visit Toronto to study operations and compare it with their schools.

TEACHERS WANTED

SCIENCE MATH

teacher for upper grades required by Fruitland John Knox Memorial Chr. School. Phone 643-2460 (collect) or write Mr. John E. Top, principal, Box 27, Fruitland, Ont.

The Centennial Christian School located at Terrace, B.C., Canada, requires

ONE TEACHER

for Grades 1 and 2, and

ONE TEACHER

for Grades 3 and 4, for 1969/70 school term. For further information please contact: Mr. Epp Talstra, 4715 Olson Avenue, Terrace, B.C.

The Belleville District Chr. School invites applications for

TEACHERS

for the primary and intermediate grades. Please send applications to the principal, Mr. J. Wilms, Belleville District Chr. School, Belleville, Ont.

Due to increase of pupils and expansion of buildings the Board of the Trenton Christian School invites

QUALIFIED TEACHERS

to apply for positions in various grades. Applications should be addressed to Mr. J. VanderVliet, R.R. # 2, Consecon, Ont.

The Thunder Bay Christian School, Fort William, will need

TEACHERS

for the primary and the intermediate grades for the school term beginning September 1969. Please send application or write for information to the Principal Mr. R. Schuurman, R.R. # 2, Fort William, Ont.

The Immanuel Christian School of Aylmer will need a

TEACHER

for the primary grades for the school term beginning September 1969. Please send applications, stating qualifications and experience to the principal, William Hordyk, R.R. 1, Aylmer, Ontario.

The Wallaceburg & Dresden Christian School needs

1 TEACHER
for grade 1 and 2,
1 TEACHER
for grade 3 and 4

for 69-70 school year. Please send applications and references to Mr. Wm. Sluys, R.R. 1, Dresden, Ont.

CLINTON, ONTARIO

Calvin Christian School of Clinton, Ontario invites applications for

A GRADE ONE TEACHER

Small class, single grade, congenial atmosphere, progressive educational outlook, O.A.C.S. scale. Write or call Mr. H. Budding, Box 658, Clinton, Ontario. Phone (519) 482-7851.

Springdale Christian School needs

A TEACHER

for grade 1 and 2. We are located only 25 miles north of Metro Toronto. For further information write to our principal, Mr. David L. Witt, R.R. 4, Bradford, Ont.

The Canadian Christian School of Smithers, British Columbia, invites applications for a position in

JUNIOR HIGH

grades 8, 9 and 10. We prefer applicants with a major in Math or Science. Send your applications to H. Bakker, P.O. Box 2117, Smithers, B.C.

The Duncan Christian School is in need of a

PRINCIPAL
and an
ADDITIONAL TEACHER

in the primary grades. The City of Duncan is situated in the beautiful countryside of the Cowichan Valley on Vancouver Island, B.C. Please send your application or request for further information to: Mr. J. Kroek, Secretary, 440 Arbutus Ave., Duncan, B.C.

The John Calvin Christian School of STRATHROY, ONT., near London and University of Western Ontario, invites applications for

A TEACHER
(preferably male)

for grade 6 (27 pupils in this grade). Please write or call collect Mr. G. H. Bonekamp, principal, at the school 245-1934, 48 York Street, Strathroy, Ontario, or residence 245-2704.

The John Knox Christian School of Woodstock, Ontario, will need

A TEACHER

for the '69-'70 schoolyear. Grade level open for discussion. Send your application to the principal, Mr. R. Vander Ploeg, 1045 Parkinson Rd., Woodstock, Ontario.

We are anticipating starting a grade 10, and are in urgent need of

TWO TEACHERS

One of the applicants should be able to teach one or more of the following grade 10 subjects: Biology, French or Typing.

Please contact the principal, Mr. G. VanderVeen, Calgary Christian School, 2839 - 49th Street S.W., Calgary 8, Alberta.

Athens Christian School needs

ONE TEACHER

for the intermediate grades.

Please send applications to Mr. Arnold Deelstra, principal, Box 264, Athens, Ontario.

The 8-room Canadian Christian School of Jarvis, Ont. needs a

PRINCIPAL
and TEACHERS

for grades 1, 3 and 6. Schoolbus route available for teacher wanting extra income. Jarvis is centrally located on Highways 3 and 6, half an hour drive from Hamilton. With the industrialization to the south (Hydro, Stelco, Dofasco), Jarvis is fast changing and developing. Please send your application stating qualifications, experience and grade preference to the principal, Mr. T. Bergsma, R.R. 1, Jarvis, Ont., phone 587-2604 (area code 519).

Immanuel Christian School, Lethbridge, Alberta
needs a

MATH - SCIENCE TEACHER

for the junior high section, and a

PRIMARY TEACHER

Great opportunities (including university facilities). Find out and write to Mr. George Yntema, prin., 802 - 6th Ave. No., Lethbridge, Alberta.

The expanding Edmonton Christian High School requires two qualified

SCIENCE TEACHERS

for the fall term. Anyone interested in teaching Math, Physics, Chemistry or Biology is requested to write to Mr. J. Tuininga, 14304 - 109 Avenue, Edmonton 50, Alberta or call collect (403) 454-9357 days, 484-6814 evenings.

Toronto District Christian High School
WOODBRIDGE, ONT.

requires for the school-year 1969-1970

TEACHERS

in Science, Mathematics, French, Geography & Commercial Subjects.

Please send applications to Mr. W. Griffioen, 93 Caines Ave., Willowdale or phone collect Office 366-6833 or home 221-5949.

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invite applications for the position of

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Make all applications to: Mr. H. Blok, 12084 N. 14th Ave., Haney, B.C.



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You can fill the bill this summer while "shooting" a film slide record of your family's vacation — by doing as the professionals do — and devising a scenario before exposing a single frame of film!

No experience necessary! Just plan your scenario as you plan your trip. Your imagination (and Mom's and the kids') will do the rest. And you're sure to come home with a complete, enjoyable visual record of your trip. After all, the best part of a vacation, according to many seasoned travelers, is its memory!

Here follows a suggested slide scenario to cover "Our Family Auto Trip."

You can follow the "shooting scripts" to the letter, or use them as guides for developing your own scenarios. Just remember that every good story (or film) has a beginning, a middle and an end . . . with a little excitement, humour, suspense and nostalgia woven in.

Here is your shooting script designed to capture the flavour of the family auto trip.

Our Family Auto Trip

1. Planning the trip — The family poring over maps or travel folders at home.
2. Packing — Catch Mom struggling to close a suitcase while the kids bounce on it, or Junior laden with valises and packages, heading for the car.
3. "We're off!" — A neighbour can snap a picture of the family and belongings piled into and onto the car, heading for the open road.
4. Crossing the state line — The first milestone of your trip, whether it's entering a new state, city or country.
5. Lounging at the motel or hotel — Stopping at a motor inn or hotel? You'll want to remember the carefree moments around the pool, on the tennis courts, golf links or ball field.

6-11. "We were there!" — There'll be plenty of famous landmarks or attractions along the way. Set aside a certain number of slides to get a shot of Junior in the stocks at Williamsburg, Sis posing against the background of the Grand Canyon, Mom walking up the steps of the nation's Capitol building, or you posing on the site of a famous battlefield.

12. Sunset across the lake — There's sure to be at least one breathtaking sunset which Mom will insist you capture "for art's sake."
13. "Get a horse!" — The inevitable auto mishap, no matter how infuriating, will provide some comical slide subjects.
14. "Think I'm made of money?" — Catch a picture of the family posing with their spoils from the everpresent curio shop.
15. "Home at last!" — An exhausted family glad to be home after the perfect vacation!

Pulpit Supply

Recently organized second Abbotsford Chr. Ref. Church would like

MINISTERS

vacationing in the Fraser Valley to conduct Sunday services. The last two Sundays of June and all Sundays in July and August. Please contact: Neil Brouwer, 904 McCallum Rd., R.R. 5, Abbotsford, B.C. Phone (604) 859-4773.

We would appreciate to hear from any Christian Reformed

MINISTERS

who plan to visit Montreal and surroundings during the forthcoming months, and who would be willing and able to preach in our church. Please contact the clerk: Diemer DeVries, 112 Beechwood, Dollard Des Ormeaux, Que.

Attention Ministers of the Chr. Ref. Church.

If you are planning to spend your vacation at the beautiful beaches of Owen Sound, the Owen Sound Chr. Ref. Church is seeking

PULPIT SUPPLY

for the Sundays of July 13, 20 and 27. Please contact the clerk Klaas De Boer, R.R. #2, Desboro, Ont.

The Calvin Memorial Christian School of

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requires:

- one Grade 7 teacher.

commencing Sept. 1969. Applications are invited. Kindly direct inquiries to: John Stronks, principal, 300 Scott St., St. Catharines, Ont.

Vancouver Christian School
needs

A TEACHER

for grades three and four or grades four and five. Please state Christian commitment, qualifications and references in your first letter. NUCS salary scale in effect. Reply to G. Ensing, Principal, 5621 Killarney St., Vancouver 16, B.C.

The Barrie Timothy Christian School, conveniently located near Toronto, is in need of:

ONE ADDITIONAL TEACHER

for the primary grades due to increased enrollment. Please submit applications to: Mr. I. Witteveen, Principal, 35 Ferris Lane, Barrie, Ontario.

Drayton Calvin Christian School needs

TEACHERS

for Sept. '69 in the primary and/or intermediate grades. Send applications to the Principal, Mr. H. Schaly, Box 141, Drayton, Ontario.

The Calvinistic Christian School of

WELLANDPORT

needs teachers for the 1969-1970 schoolyear.

☆ French teacher
☆ Teacher for grade 2 & 3
☆ Teacher for grade 3
☆ Teacher for grade 4 & 5
☆ Teacher for grade 6 & 7

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★ ★

ONZE PLICHT

De sprookjes zijn de wereld nog niet uit.

In Friesland wordt zelfs een sprookje realiteit. Daar word je op een goede morgen wakker als bedrijfsleider van een prachtige boerderij met een wereldberoemd veebeslag en diezelfde dag hoor je van de notaris, dat bij testament je eigenaar bent geworden met alles wat er toebehoort. Piet werkzaam op de boerderij van Sinnema—Faber waren 14 jaar Sinnema en zijn vrouw Trijntje mevrouw R. Wassenaar—Boelstra op de "Vijverzathe" te Jelsum. Het echtpaar Wassenaar had geen kinderen. Toen de boer stierf zette zijn vrouw het bedrijf voort, evenals dit het geval was bij haar zuster in Marsum, met Sinnema als haar rechterhand. Toen zij stierf werd hij haar erfgenaam en zo is hij nu boer op "Vijverzathe", alsmede eigenaar van een tweede boerderij. Misschien is het wel een typisch trekje van de Friese aard, dat de erflaatster nooit met één woord er over had gesproken. De verrassing was volkomen. De zevenjarige Albert vond het maar wat fijn. "Oars krigen wy wolris een reep fan mefrou en nou hawwe we de pleats krigen. (Soms kregen we wel eens een reep van mevrouw en nu de boerderij), zei hij, alsof een reep en een boerderij zowat hetzelfde waren. En de erfgenaam zei: "We deden gewoon onze plicht."

Het klinkt bijna ouderwets.

De studenten die universiteitsgebouwen bezetten om kracht bij te zetten aan hun eisen tot democratisering van het hoger onderwijs en mede-beslissingsrecht eisen, spreken alleen maar van hun rechten. Daarbij treedt men allerminst democratisch op. De "spelregels" wil men, althans een rumoerige minderheid, zelf vaststellen. Steeds is het weer een kleine groep, sterk links geïnfecteerd, die het vuurtje stookt. Alleen aan de Tilburgse Hogeschool was het studenten-verzet meer algemeen. De "bezetting" van de gebouwen verliep dan ook ordelijk en leidde tot een zekere mate van overeenstemming. In Delft ging men in de bouwkundige faculteit het verst, door professoren, docenten, administratief personeel èn studenten samen te voegen in een algemene vergadering, die per individuele stemmen de beheersraad aanwijst. Hier is dus een wens van de studenten vervuld, al betekent dit nog geen "structuur"-wijziging van het hoger onderwijs. Blijkbaar bedoelt die term o.m. keuze van professoren, afschaffing van examens, toekenning van studieloon en zoveel meer. Als de minister van Onderwijs, zelf professor, aarzelt om een wetswijziging in deze zin toe te zeggen, is de oppositie als de kippen er bij om de bewindsman een lakse houding toe te schrijven.

Hetgeen in de volksrepublieken als Rusland en China gebeurt, waar lastige figuren, studenten inbegrepen, geruisloos verdwijnen, schijnt de socialisten in Nederland niets te zeggen. Castro en Mao zijn voor sommige jongeren tegenwoordig de idolen. De naweeën planten zich zelfs voort in de Pacifistische Socialistische partij, die in eigen partij lieden telt, die van geweldloosheid niets moeten hebben.

Intussen zet zich de verwarring op politiek terrein voort. Iedereen heeft de mond vol over partijvernieuwing, maar geen der partijen weet de koers te bepalen, vanwege de verdeeldheid in eigen kring. Het meest stabiel zijn nog de liberalen, maar die zijn dan ook niet "progressief".

De verwarring op geestelijk terrein is zo mogelijk nog groter. Dit bleek bij de opening van de Synode der Gereformeerde Kerken op 12 mei j.l. De bidstond werd gehouden in Sneek, waar de praeses van de vorige Synode, Dr. P. G. Kunst van Amsterdam voorging. Hij liet een pleidooi horen over elkaar vertrouwen en elkaar vasthouden. Mede naar Sneek waren gekomen de professoren dr. J. Verkuyl en dr. H. M. Kuitert, Dr. E. Rikman en dr. P. J. Boukema. Deze heren hielden na afloop van de bidstond een "hearing". Gezorgd was voor een groep supporters, die moesten zorgen voor applaus als de leden van het bovengenoemde forum hun wijsheid over rassendiscriminatie, de oecumenische ontwikkelingshulp en oorlog en vrede ten beste gaven en voor boe-boe-geroep als anderen iets zeiden wat niet in dezelfde lijn lag. De Kerknieuws-redacteur van het **Friesch Dagblad** sprak over een spektakel-vertoning. De zaak verliep dan ook omdat een groot deel van de aanwezigen wegliep.

Hoewel de heren Verkuyl en Kuitert tot de adviseurs van de Synode behoren, vormen zij toch de ziel van de z.g. "Synoodkreet", die in september als de Synode in Lunteren de agenda behandelt, die Synode, evenals het vorige jaar de R.E.S., "begeleiden" wil.

In een interview verklaarden de initiatiefnemers, niet de bovengenoemde heren, "wij hebben gekozen voor buitenparlementaire actie. We mogen er bij zitten als de synode publiek vergadert, maar we mogen niet spreken. Dan doen we dat als er geen zitting is, bij de koffie, tussen de middag of 's avonds. Dan spreken we de Synodeleden aan in de wandelgangen, we willen ze op de huid zitten, zodat ze niet vrijblijvend kunnen wandelen in de Lunterse bossen".... "Wij zijn er als de grote problemen aan de orde komen, met onze vragen, met bulletins, met een film misschien of een spandoek."

De Vietnam-jongeren zijn — zo zeggen ze — ons voorbeeld.

De Synode moet zich over allerlei mondiale vragen uitlaten, duidelijk en natuurlijk afkeurend. Als zij geen ontwikkelingshulp wil, zijn de Gereformeerde Kerken — zo zeide Kuitert — geen Kerk van Jezus Christus meer. Het belooft wat in Lunteren. Sneek gaf er een voorproefje van.

Intussen publiceerde prof. Berkouwer zijn nieuwste boek "Verontrusting en verantwoordelijkheid", waaruit blijkt dat de grote dogmaticus van de Vrije Universiteit niet verontrust is. Joost Hiddes Halbertsma, schrijver van "De Lapekoer" (De lappenmand van kleermaker Gabe) wiens honderdste sterfdag aanleiding gaf tot een herdenking in Friesland, schreef in het voorwoord van de tweede druk van dit boek: "ik moet sommigen een kei uit 't hoofd zoeken te praten." Dat probeerde ook de Particuliere Synode van de Vrijgemaakte Kerk in Noord-Holland. Doch zij werd niet toegelaten tot de Generale Synode van die kerk. Daarmede komen ongeveer 5000 kerkleden buiten dit verband te staan.

Een schrijven laat de Paus zeggen: Het getij kan ik volgen, maar zijn richting kan ik niet veranderen.

Maar de zalmen worstelen tegen de stroom op en zij schieten kuit.

De wijsheid van onze eeuw schijnt te zijn, rustig met de stroom mee te drijven. Dat kost in elk geval de minste inspanning. Maar Sinnema's: "Wij deden onze plicht" is meer tot zegen van het leven!

Cn.

CORNWALL, ONTARIO

Fastest Growing City in Canada?

This becomes more and more apparent about this eastern Ontario city which now boasts a population of 48,000.

As an increasingly important textile and chemical centre, Cornwall continues its vital contribution to the economy of Ontario. Renowned as it is for the products of these industries, the further broadening of Cornwall's industrial base argues well for a bright future for the ci ty. Products ranging from artistic glassware, men's clothing and women's handbags, to sonar equipment are made in Cornwall. New plants are arising all the time, plants such as McKinnon Industries (G.M. engine plant), Kraft Foods, Sylvania TV, etc. In six years time 28 new plants were secured by the city of Cornwall. Employment levels are at an all time high.

It can boast first class schools such as St. Lawrence College of Applied Arts, also modern hospitals, a deep water harbour and several large shopping centres. The city is surrounded by beautiful parks and beaches. It is one hour's drive from both Ottawa and Montreal.

Great things happen when people get together to work together for the good and the growth of a community. From such efforts comes the greatness of a nation.

The Christian Reformed Church in this city has such a spirit. At present it consists of 48 families. They are able and willing to lend a hand to everyone looking for employment in the city. Anyone who desires more information or anyone who is looking for employment should contact the Long Range Planning Committee, Immanuel Chr. Ref. Church, 2994 Pitt St., R.R. #2, Cornwall. (Also see the advertisement in this edition.)

Let's Play Chess

Editor Mr. C. HESS

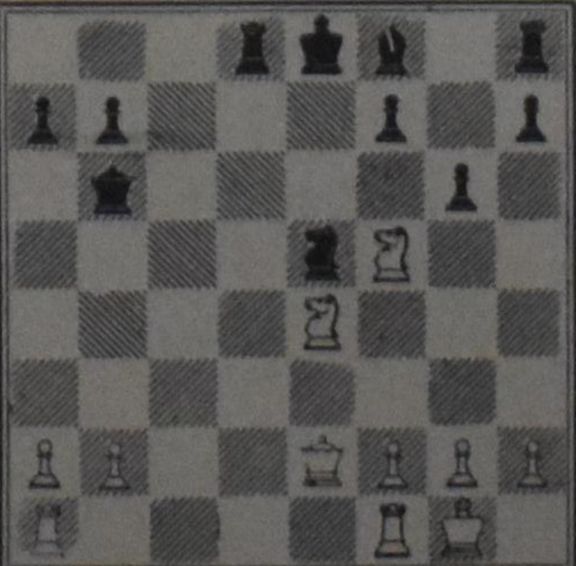
A COMPLETE GAME THIS TIME

The following game was played in New York in 1924 during a famous Blind Seance, given by Alekhine. You must imagine that he played a big number of games at the same time by heart, and that he won all of them. It is just miraculous that he could decide the game against his opponent Kussman with such a fantastic combination. The opening theory in this game is called the Tarrasch Defence.

1. P-Q4, P-Q4; 2. N-KB3, N-KB3; 3. P-B4, P-K3; 4. N-B3, P-B4; 5. BPxP, KPxP; (first weakness: 5. —, NxP would have been better); 6. B-N5, B-K3; 7. BxN, QxB; 8. P-K4, QPxP; 9. B-N5 ch, B-Q2; 10. NxP, Q-QN3; 11. BxB ch, NxB; 12. 0-0, PxP; 13. NxP, R-Q1; 14. N-KB5!, N-K4; 15. Q-K2, P-N3; this move looses quickly but Black is already in a bad position.

Position after Black's 15th move.

Kussman: 11 pieces



Alekhine: 11 pieces

Alekhine continued by 16. Q-N5 ch!, a beautiful Queen sacrifice which cannot be accepted because of mate by 17. N-B6. 16. —, N-Q2; 17. KR-K1, threatens mate again, B-N5; 18. N-B6, discovered double check!, K-B1; 19. NxN ch, RxN; 20. Q-K5, an excellent silent move, threatening mate on K8, N7 and R8. Black is helpless and resigns.

DUTCH:

Wit: Aljechin. Zwart: Kussman. Blindseance; New York, 1924.

1. d4, d5; 2. Pf3, Pf6; 3. c4, e6; 4. Pc3, c5; 5. cd5:, ed5:; 6. Lg5, Le6; 7. Lf6:, Df6:; 8. e4, de4:; 9. Lb5 sch., Ld7; 10. Pe4:, Db6; 11. Ld7: sch, Pd7:; 12. 0-0, cd4:; 13. Pd4, Td8; 14. Pf5!, Pe5; 15. De2, g6; zie positie van het diagram. 16. Db5 sch., een prachtig dameoffer, dat wegens mat op f6 niet geaccepteerd kan worden, Pd7; 17. Te1, nu dreigt alweer mat, Lb4; 18. Pf6 dubbel aftrekschaak, Kf8; 19. Pd7: sch., Td7:; 20. De5! dit is een z.g. stille zet, die onmiddellijk winst brengt, want er dreigt mat op e8, g7 en h8 tegelijk, en zwart kan zich tegen dit alles niet meer verdedigen.



From the Mailbox

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Are We Ashamed of the Gospel?

Dear Mr. Editor,

I am happy that Dr. Praamsma's articles on Kuitert's booklet, **Verstaat Gij Wat Gij Leest?** followed those of Dr. Kooistra. I must say that I was very disappointed with the latter's review of the booklet under consideration. When I read it I couldn't help thinking of the following words from the late Dr. Eldersveld in a sermon entitled, **Are We Ashamed of the Gospel?**

> Some modern thinker comes up with a new interpretation, a new insight, or a whole new system of thought, which we know at once is in conflict with the Word of God and our historic Christian faith, but we don't dare to say so. And we justify our silence by saying: now let's be fair, open-minded and scholarly about this thing; maybe we can learn something from it; maybe this man has got something we can use. And anyway, we don't want to be accused of bigotry; we don't want people to think that we have no room for new ideas in our religion; or that we can't keep up with the more liberal and progressive trends in theology today. So let's not be too quick to condemn what might become a popular school of thought; let's not be dogmatic and reactionary. And by all means let's keep the channels of communication open; let's engage in dialogue with each other; that's a good way to witness too. isn't it? And who knows, we might even be able to convert someone to our point of view.
>
> That's the way we talk, but the truth is that we don't have the courage of our convictions — if indeed we actually have the convictions. We don't dare to call heresy by its right name. And even when we do begin at long last to say something against it, we say it very apologetically; we make as many concessions as we can — for the sake of argument, of course; and we are always gracious enough to allow for the possibility that we might be wrong, even though we know clearly what the Word of God teaches, and that it plainly condemns this new heresy.

Dr. Kooistra bends over backward to give Kuitert the benefit of the doubt, and bids us treat him with respect and understanding. But I find it difficult to respect a man who first of all has not done what he promised to do when he signed the Form of Subscription. That is plain dishonesty. Furthermore, the way Kuitert c.s. "horse around" with the Scriptures results in a Bible which the poor non-theological, uneducated believer can give up trying to understand. After all, he has to know all about special literary genres, Paul's rabbinical background and many more such-like things in order to get at what the writer of the Bible really wants to say. He can no longer take it the way it is written. And when Kuitert answers the question whether all men will eventually be saved by saying, 'I don't know,' then I strongly demur. I **do know**, because the Bible doesn't leave the slightest doubt about the matter. Let's have the spiritual nerve and integrity to say clearly that on these things Kuitert is wrong, dead wrong!

(Rev.) J. Tuininga.

•

The Woods Task Force

Dear Editor,

It appears that one of the more important recommendations of the Woods Task Force on Labour Relations may not have been given very careful thought. In fact, it is startling that it should have even been suggested by a team of respected intellectuals who must know that deep differences of heart commitment are not restricted to the academic community, but that Canadian workers have equally sharp, genuine disagreements regarding the ultimate purpose of human life and man's responsibility in a free society. Therefore, the Task Force's recommendation "that the compulsory irrevocable check-off of regular and reasonable dues be available to a certified union as of right upon the negotiation of its initial collective agreement and thereafter, and that this right be extended to a union recognized voluntarily by the employer," is clearly wrong. This automatic union dues check-off ought to be rejected by everyone who cherishes freedom of expression for all; and most emphatically by a Government that advocates "participatory democracy" and a "just society."

To argue, as the Task Force does, that a trade union has "a claim to general support from employees" merely because it has the "exclusive bargaining authority and with it the duty to represent all employees," is to advocate a dangerous view of authority and freedom. To insist, as the Task Force does, on a colourless uniformity, is to ignore the well-known fact that thousands of workers are radically opposed to being represented by and having to finance trade unions whose views of labour relations are entirely inconsistent with their own.

Every employee should indeed join a trade union and pay union dues as his fair share of the cost of collective bargaining, though a worker who insists on joining no employee association and paying no dues should definitely have the legal right to do so. In any event, surely, the **moral** duty to assume social responsibility, to pay union dues, must be coupled with the legal freedom to pay such dues to the union of one's own choosing. Employees should have the unhindered civil right to associate, at work as well as elsewhere, with other workers on principles of their free choice, and to have such a voluntary association, in concert with other employee associations, represent their views and interests.

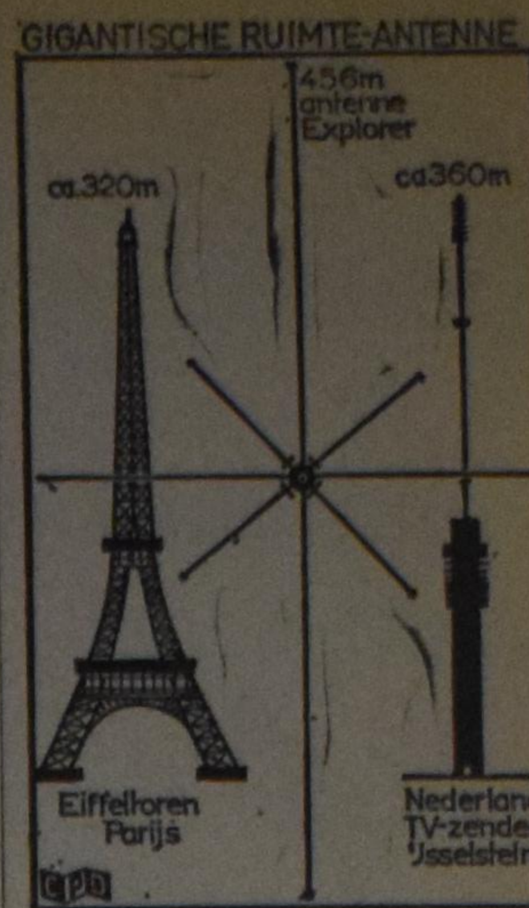
The basic reason that many christian workers stenuously object to supporting secular trade unions, as a condition of employment, is **not first of all** because many of these unions send part of their captive members' dues to the socialist New Democratic Party, but **primarily since such unions have thereby shown that their view of life, man and society is identical to socialism.** Many Canadians, because they favour a positive way of life, cannot in good faith endorse the anti-christian principles and practices of the socialist faith. They are committed to a Biblical view of man, life and labour. The Task Force's recommendation that a worker who objects to any of his dues being allocated to a political party be permitted to have all his dues remain in the union's general operating fund, is, obviously, no acceptable solution. In an open society, whose members are committed to a plurality of beliefs, by way of a real compromise, a worker ought to be given at least the legal right to pay the equivalent of the **total** amount of union dues to charity — as proof that the principle at issue is not mere cash but deep-seated conviction, that he is not a "free rider." Neither does he want to be a forced rider!

In an age when many rightly oppose all sorts of wrongful discrimination, it is most disappointing to learn that the prestigious Woods Task Force has the audacity to propagate the discriminatory practice of compulsory unionism. Thus, it would have the Government not only sanction but even impose the spreading denial of man's God-given freedom to work. Thus, it would subject Canadians' civil rights and liberties to the dictatorial control of secular unions which, more often than not, have proven to be highly arbitrary and illiberal in their dealings with workers who, in obedience to christian belief, felt obliged to say "No" to the secular religions of socialism and materialism.

If the fundamental freedoms of association and religion, as guaranteed in **The Canadian Bill of Rights**, are to mean anything at all, then, surely, they should include a worker's legal right to withhold his financial and other support from a trade union which acts contrary to his convictions. To make a long story short; why should a Christ-follower be compelled, through dues to a secular union, to help finance the establishment of a social and political order that is the very antithesis of what he believes?

It was Abraham Lincoln who declared, "Those who deny freedom to others deserve it not for themselves." He scored a valid point well worth considering to**day.**

— Gerald Vandezande.



Grootste staaf-antenne van de wereld cirkelt in de ruimte

In de wereldruimte cirkelt thans een radioastronomische Explorer-satelliet, gelanceerd door de Amerikanen. De satelliet zelf is ongeveer zo groot als een mens en bezit intrekbare antennes. De Explorer cirkelt voor wetenschappelijke waarnemingen op een hoogte van gemiddeld 3800 mijl rond de aarde. Op een bevel vanuit het grondstation komen de antennes in werking. Deze antennes zijn uniek. Het blijken, in uitgeschoven toestand, de langste staafantennes van de wereld te zijn. Het geheel is langer dan de Eiffeltoren te Parijs of de Nederlandse TV-zender, zie schema. Zonnepanelen aan de satelliet geven de Explorer zijn eigen energieopwekking. Vanuit een centrum in Florida wordt de verbinding met de satelliet onderhouden.

THE WORLD AROUND US



GREECE - The Colonels Revisited

Last April was the second anniversary of the military junta in Greece. The colonels have made a number of changes in the country since they took over the government, but whether the changes have been for the betterment of the Greeks is a matter of dispute. The regime is staunchly anti-communist, but this does not say much. Greece is not a democracy either. What the government has done is to try and return the country to an old-fashioned type of morality. For instance, it is immoral for boys to wear long hair; the government has ordered haircuts and in some cases the police have wielded the shears and clippers themselves. Young girls are forbidden to wear miniskirts — this is also considered to be immoral. Government officials must attend church — other Greeks are strongly urged to do so in order to build a nation of "Christian Greeks". Anyone who publicly doubts God or the army may be held guilty of blasphemy, and can be punished accordingly.

Last month, on the second anniversary of his coming to power, Premier Papadopoulos called a press conference and outlined the new liberties which would be granted to the Greeks. The freedom of assembly and association will be restored; policemen will not be able to enter homes anymore without first obtaining a warrant; press censorship will be reviewed; some of the nearly 2,000 political exiles who have been held captive on small islands off the coast will be brought home; and a few of the government employees who were ousted by the regime will get their jobs back.

There was heavy irony in this press conference but it seemes to have escaped the Premier. Firstly, all the "liberties" which he was granting to his people were initially taken away by him and his fellow officers; secondly, the press conference was held in the empty Senate chamber of the Parliament buildings in Athens. The fact that the Senate is disbanded is a mute testimony that Greece has not returned to a democratic government at all. It is still ruled by might of weapons. Those who control the army rule only because they have armed forces to back them up.

Economically the military junta has not been successful. Last year the tourist trade dropped sharply again for the second year in a row and only brought in $120 million. United States military aid, which was cut off after the coup in 1967, has been restored and runs to about $30 million a year. But the Nixon administration has not yet come out in favour of the military regime. The hesitancy is probably because of strong pressure from such countries as Denmark, Italy, West Germany and other nations who demand that a democratic form of government be restored in Greece.

The balance of trade is very unfavourable. Last year imports increased to $1.2 billion, more than twice what the country exported. By the end this year the foreign debt will probably reach $500 million, while the national debt will have passed the $2 billion mark. This is several times more than the total assets in gold and foreign currencies which the country possesses. There seem to be no economists among the men who rule the country. A development project which was to generate $50 million in capital investment only brought in a little more than half of that. An American firm is building an $150 million highway across northern Greece: the firm is also obliged to find ways of raising most of the necessary money for the construction.

The government is hoping that Aristotle Onassis will carry out his proposed plan of investing $200 million in an oil refinery and aluminum project, in addition to another $200 investment in as yet unspecified developments. Premier Papadopoulos has also expressed the wish and hope that Jacqueline Onassis will become a powerful drawing card for tourists. Just how she is to accomplish this was not quite clear to listeners.

The trouble is that the government is sitting back and hoping that private capital will stimulate the economy sufficiently so that the government will obtain a favourable balance of trade again. It should be obvious to the colonels, however, that it is highly unlikely that this will happen. Greece needs a massive infusion of capital in order to stimulate her economy and only the government has enough resources to provide the necessary monies. Foreign investment is not likely to come into Greece too freely, because most European countries are disenchanted with the military regime and will not invest or loan money until a representative form of government has been installed. There is, of course, no help forthcoming from the Communist countries because the Greece government is extremely anti-communist.

The colonels are small-town men who are trying to maintain a small-town morality in Greece. In the countryside the colonels' austerities are fairly well received, but in the larger cities, and especially in Athens this is not the case. Few politicians from other parties have joined the colonels since their coup. Most refer to them as **stenokephalos,** or narrow heads. The story does the round in Athens that Nikolaos Makarezos was made to oversee the economy as Minister of Coordination because he was the only colonel who knew how to add and subtract. One man referred to the situation in the country as a "state of enforced torpor".

But in the country it is different. Most of the colonels came from some of the thousands of little villages and hamlets that dot the countryside, and they remember what the people thought and felt. They are not too interested in what the city people think because city dwellers cannot be trusted. This is ingrained in all villagers and the colonels have not shaken this feeling yet. That is also why they hate the Communists with such a passion because it was them that caused the civil war in the 1940s with all the hunger, death and poverty that it brought with it. That is also why the colonels are so strongly enforcing religion. In the villages, since the days of the Ottoman occupation, the village churches have been more than houses of worship. They also developed into centers of Greek patriotism and served as town halls where local problems can be threshed out.

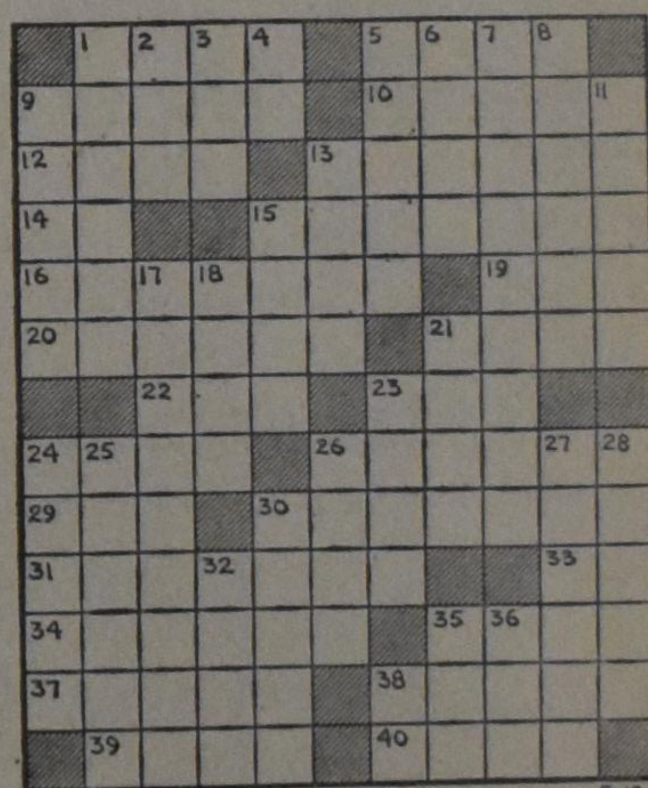
The colonels are thus trying to re-direct Greece in the path that they are familiar with through their upbringing. The countryside has not changed, and is thus in accordance with the desires of the government. But the cities will not accept this new doctrine. They regard it as a regression to an age that is gone. Those who inhabit the cities want Greece to become a modern nation, up to date with the modern countries of Europe. This is not just a desire to go along with the latest fashions such as long hair and miniskirts, although this is part of it. But this is even more necessary in the economic sphere. A government that tries to enforce a code of ethics from the Victorian age is not likely to try the latest trend in economic development. Yet, if Greece is to become prosperous she will have to modernize. The colonels are thus faced with a dilemma; to solve this dichotomy will be very difficult and may be beyond the talents of the men presently in power in Greece.

J. J. Bout.

CROSSWORD PUZZLE

ACROSS
1. Equipment
5. Baby frogs
9. —— Ann Howes
10. Close: poet.
12. Mouth: slang
13. Tiny
14. World-wide initials
15. Mitigate
16. Gives
19. Free
20. Begins
21. Busboy's item
22. Inc. firms
23. Enemy
24. Nimble
26. Cautioned
29. Hawaiian dish
30. Clergyman's cap
31. Hell
33. Greeting
34. Roman magistrates
35. At an end
37. Clear the ——
38. Elf
39. Pause
40. Macaws

DOWN
1. Gem stone
2. Guido's highest note
3. Matterhorn
4. Suffix with husband or dentist
5. Gambler's choice
6. Prefix with freeze
7. Hindrance
8. Shrub of the mint family
9. Checkbook parts
11. Thin
13. Ayres and others
15. Decays
17. Offering
18. Site of Trojan war
21. Ripped
23. Game of chance
24. Did CIA work
25. Muse
26. Gains
27. Surgeon's needs
28. Creamery
30. French seaport
32. "Benevolent" fellows
35. Lifeboat item
36. By way of
38. Music note





SOLUTION to previous Crossword Puzzle

CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard-rates below:

Birth-announcements	$4.00
Engagement-announcements	$4.00
Marriage en anniversaries	$6.00
Notifications of death	$5.00

"For Sale" and "Want" advertisements up to 30 words $4.00. Every word more 15¢.

For "letters under number" 50¢ extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

"God is great, God is good."

We are happy to announce the birth of our daughter

MARLENE FRANCES

Born May 6, 1969.

A sister for Wayne, Ray and Timmy.

Wietze and Joanne Luinstra.

Ridge Rd.,
Ridgeway, Ontario.

Very happy and thankful to the Lord, who made everything well again, we announce the birth of our son

THEODORE PETER

A brother for Harley, Frank, Alice Joanne, John Marvin and Raymond.

Mr. and Mrs. Ray Middel,
nee Radsma.

Chippawa Rd.,
R.R. #3,
Port Colborne, Ont.

Mother's Day, May 11, 1969.

Thankful to God we wish to announce the birth of our daughter

SHARON ELIZABETH

born May 7, 1969.

A sister for Harold, Pauline and Gwendolyn.

Frits and Ann Schuringa.

5 Cromarty Drive,
Rexdale, Ont.

With great thankfulness to God we joyfully announce the birth of our daughter

MARY - JO

born May 17, 1969.

Berend and Julie Winter
(née Westerhuis).

R.R. #7, Brantford, Ont.

With gratitude to God for entrusting to us another child, we are happy to announce the birth of our daughter

GRACE - ANN TAMARA

A sister for Luke and Freddy.

Harm and Rini Koops
(nee Witvoet).

May 18, 1969.

744 Notre Dame Dr.,
London, Ontario.

Replacement.

With great thankfulness to God we joyfully announce the birth of a son

GEOFFREY WINSTON

A brother for Roland and Ian.

Herman and Betty
VandeBurgt,
nee Guillaume.

April 20, 1969.

101 Richland Cres.,
Etobicoke, Ont.

Mr. and Mrs. H. Van Der Molen are pleased to announce the forthcoming marriage of their daughter

JANE GERDA

to Mr. Frank Vander Beld, son of Mr. & Mrs. G. Vander Beld of Sarnia, Ont.

The wedding will take place Friday, June 6, 1969, at 7 p.m. in the First Chr. Ref. Church of Kitchener, Ont.

Rev. P. L. Van Katwyk officiating.

118 Belmont Ave. W.
Kitchener, Ont.

Mr. and Mrs. Paul Koole are pleased to announce the forthcoming marriage of their daughter

LONNY

to

Mr. FREDERIK DOORNBOS

son of Mr. and Mrs. J. Doornbos, of Keene, Ont.

The ceremony will take place, the Lord willing, on Saturday, June 7, 1969 at 2:30 p.m. in the Trinity Christian Reformed Church, St. Catharines, Ontario.

Rev. R. J. Sikkema officiating.

Mr. & Mrs. Bert Van Gyssel are pleased to announce the forthcoming marriage of their daughter

THERESA

to

Mr. JACK SCHOLTEN

son of Mr. & Mrs. J. Scholten, R.R. #2, Moorefield.

The wedding will take place D.V. Friday, June 13, 1969 in the Drayton Christian Reformed Church.

Rev. Henry Lunshof officiating.

Mede uit naam van onze kinderen, betuigen wij onze oprechte dank, voor de vele blijken van belangstelling die wij mochten ontvangen bij de herdenking van ons 50-jarig huwelijk.

Mr. en Mrs. J. STELPSTRA.

1895 Royal Crescent,
London 35, Ont.

Mede uit naam onzer kinderen betuigen wij onze hartelijke dank voor de vele belangstelling ondervonden bij de herdenking van ons 45-jarige echtvereniging.

Mr. & Mrs. D. BAKKER.

R.R. 2, Picton, Ont.

Het is ons onmogelijk om ieder persoonlijk te bedanken die hebben meegewerkt om de herdenking van onze 40-jarige echtvereniging onvergetelijk te maken.

Hartelijk dank,

JAN en DIEWERKE ZWART.

31 Egerton St.,
Strathroy, Ont.

Met dank aan God hopen wij 10 juni a.s. met onze ouders en grootouders

AUKE VAN DER MEER

en

JANTJE VAN DER MEER—
DUURSMA

de dag te herdenken dat zij 60 jaar geleden in het huwelijk werden verbonden.

Dat God hen nog lang voor elkaar en voor ons mag sparen is de wens van hun kinderen.

Donkerbroek, Fr., Holland:
Hans en Mina van der Meer.
Belleville, Ont.:
Wieger en Fetje Sikkema.
Wietze en Antje
van der Meer.
Rotterdam, Holland:
Oeds van der Meer.
Belleville, Ont.:
Sieger en Griet
van der Meer.
Donkerbroek, Fr., Holland:
Piet en Renau van der Meer.
Bowmanville, Ont.:
Teun en Tilly Posthumus.

En 23 kleinkinderen en 11 achterkleinkinderen.

Camperstr. 18, Leeuwarden,
Friesland, Holland.

Op 24 mei mochten we samen met onze geliefde ouders

ROMMERT VAN DER MEER

en

JOHANNA VAN DER MEER—
POSTMA

de dag te vieren dat ze 50 jaar in de echt verbonden waren.

Hun dankbare kinderen en kleinkinderen:

Oostermeer:
Sjirk.
Etobicoke:
Jan en Marie.
Enkhuizen:
Ate en Anna.
Rexdale:
Henk en Bep.
Buitenpost:
Rochus en Jeltje.

En 15 kleinkinderen.

Snakkerbuórren 10,
Oostermeer, Friesland.

On May 18, 1969 we celebrated with our parents and grandparents

JOHN VEENSTRA

and

ANN VEENSTRA—
VANDERVEEN

the occasion of their 40th wedding anniversary.

We pray that the Lord may spare them for each other and their children in the years to come.

Grace and Bill,
Brampton.
Jane and Chris,
Bowmanville.
Hilda and Harry,
Oshawa.
Betty and Pete,
Carrying Place.
Henry and John,
Bowmanville.
Pete and Shirley,
Carrying Place.
and grandchildren.

R.R. #3, Carrying Place.

Gode dankbaar, hopen we op 5 juni a.s. met onze geliefde ouders en grootouders

AREND NOORDHOF

en

EMMA ANTINA NOORDHOF—
VENEMA

de dag te herdenken dat zij 45 jaar geleden in het huwelijk werden verbonden.

Dat God hen rijk wil zegenen, ook in de toekomst, is de wens van hun dankbare kinderen:

Jan en Cathrien
en
Lucas en Els
en kleinkinderen.

29 Egerton St.,
Strathroy, Ont.

On Sunday, May 25, 1969 we remembered the 40th wedding anniversary of our dear parents and grandparents

HENRY FIDOM

and

MARIA J. FIDOM—
KASTELEIN

That the Lord may bless them for each other and for us is the wish of their thankful children and grandchildren.

Bill and Anna Fidom,
Henry, Kenneth, Brian,
Stephen,
Belgrave, Ont.
Clarence and Ruth Vanderlei,
David, Marie, Harry,
Arlene, Kimberly,
Londesboro, Ont.
Tony Fidom,
R.R. 1, Clinton, Ont.

Op vrijdag 23 mei 1969 D.V. hebben we met onze geliefde ouders en grootouders

GERRIT VAN DER HEIDE

en

DIRKJE VAN DER HEIDE—
ZWART

de dag herdacht dat zij 40 jaar geleden in het huwelijk werden verbonden.

Dat de Here hun ook verder op hun levensweg wil zegenen is de wens van hun dankbare kinderen.

Wieger en Teunie
van der Heide.
Ida en Geurt Kroesbergen.
Sidney en Jannie
van der Heide
Frieda en Steve Beintema.
Threse en Herman de Haan.
Max en Bertha van der Heide.

en 25 kleinkinderen.

Ellor Street 282,
Strathroy, Ont.

On Tuesday, May 27, 1969, the Lord willing, we hope to celebrate with our dear parents and grandparents

REINDER KLEIN

and

CHRISTINA MARGARETHA
KLEIN, nee HOFSTRA

the occasion of their 40th wedding anniversary.

That the Lord may richly bless them in time to come is the wish of their thankful children.

Ton & Nettie Klein,
Newmarket, Ont.
John & Gerda Klein,
Pierrefonds, Que.
Nel & Cor Boelhouwer,
Bussum, The Netherlands.
George & Lucy Klein,
Pierrefonds, Que.
Randy & Diane Klein,
Pierrefonds, Que.
Gerald & Ria Klein,
Roxboro, Que.
Albert.
Frits.

20 grandchildren.

39 - 8th Avenue,
Roxboro, Que.

Reception May 27, 8-10 p.m. in the Montreal Christian Reformed Church, 57 Joseph Palement, Dollard des Ormeaux, Que.

With thanks to our Heavenly Father, on June 6, 1969, we rejoice in the celebration of the 40th wedding anniversary of our dear parents

BERT PEGELS

and

ADRIANA MARIA PEGELS—
DEN OTTER

Leo Pegels,
Kingsville.
Carl & Joyce Pegels,
Janice, Kevin,
Buffalo.
Andy & Jerry Pegels,
Bert, Diane, Ronald, Linda,
Welland.
Audrey & Harry Hiemstra,
Robert, Danny, Laurie,
London.

R.R. 1, Kingsville,
Ontario, Canada.

On May the 16th, 1969 we celebrated with our dear parents and grandparents

RUURD VANDERVEEN

and

MINKE VANDERVEEN—
VAN DER MEER

the occasion of their 35th wedding anniversary.

We thank the Lord for all the mercy shown unto them and in the years to come we wish them God's richest blessings.

Edson, Alberta:
Henry and Mary
Vanderveen.
Edson, Alberta:
John and Grace Vanderveen.
Vernon, B.C.:
Ben and Annie Kloosterman,
nee Annie Vanderveen.
Winnipeg, Manitoba:
Allan and Noreen
Vanderveen.
Vancouver, B.C.:
Gerben Vanderveen.
Edson, Alberta:
Theresa and John
Van Egdon (fiancee).
Edson, Alberta:
Annette Vanderveen.

And 15 grandchildren.

Met dank aan God hopen wij op 30 mei 1969 met onze ouders en grootouders

JACOB HAAGEN

en

NEL HAAGEN—v. d. BERG

hun 35-jarige echtvereniging te gedenken.

Wij hopen dat God hen nog vele jaren voor elkaar en voor ons allen mag sparen, is de wens van hun dankbare kinderen en kleinkinderen.

Lacombe, Alta.:
Piet en Betty Haagen,
Rhonda, Gwen, Cheryl en
Curtis.
Winnipeg, Man.:
Janny en Ben Moedt,
Ronald, Marvin en Nora.
Edmonton, Alta.:
Eddy en Joan Haagen,
Jack en Leonard.
Ladner, B.C.:
Lex en Dorothy Haagen,
Douglas.
Edmonton, Alta.:
Nita.

Edmonton, Alta.,
13308 - 106 Street.

The Lord willing, on June 2, 1969, we hope to commemorate the 35th wedding anniversary of our dear parents and grandparents

JACOB HAAIJEMA

and

DETJE HAAIJEMA—TERPSTRA

That the Lord may richly bless them this day and in the years to come, is the wish of their children and 21 grandchildren.

Clarence & Pearl Haaijema,
Williamsburg, Ont.
Dick & Willie Haaijema,
Houston, B.C.
George & Joyce Stad,
Smithers, B.C.
Clarence & Jane
Vander Schaaf,
Smithers, B.C.
Tom & Janet Stad,
Smithers, B.C.
Joe & Sadie Posthuma,
Smithers, B.C.

Sandra Haaijema and Andy Meints who will be united in marriage on this day.

Address: Box 443,
Smithers, B.C.

On May 25, 1969, the Lord willing, we celebrated with our dear parents and grandparents

JACOB DE VRIES

and

RENSKE DE VRIES,
nee ROODA

the occasion of their 30th wedding anniversary.

That the Lord may richly bless them together in the years to come, is the wish of their thankful children en grandchildren.

Joop and Anne Oudshoorn,
St. Catharines, Ont.
Bill and Sylvia deVries,
St. Catharines, Ont.
Ralph and Klara Numan,
Brampton, Ont.
Jack and Henny deVries,
St. Catharines, Ont.
Evert and Douwina
Langendoen,
St. Catharines, Ont.
Geta deVries,
Garijp, Holland.
Eric deVries,
St. Catharines, Ont.
Emmy deVries,
Hamilton, Ont.
and 5 grandchildren.

22 Bowstead Drive,
St. Catharines, Ontario.

With thanks to God we celebrated on May 25th, 1968, with our parents and grandparents

Mr. and Mrs.
DONALD BUMA

the occasion of their 30th wedding anniversary.

That the Lord may continue to bless them is the wish of their children and grandchildren.

Peter and Edna.
Peter and Bonnie.
Paul and Linda.
Claude and Shirly.
John.
Bill and Gertie.
Trixie.
Barbara.
and eight grandchildren.

R.R. 1, Jarvis, Ont.

On June 8, 1969, the Lord willing, we hope to celebrate with our dear parents and grandparents

SYBRAND KOOLE

and

WILLEMPJE KOOLE,
nee VAN DER HAM

the occasion of their 30th wedding anniversary.

May God bless them for each other and for us in the years to come.

Toronto:
Joe & Joan Koole.
Janice.
Shanty Bay:
Jani & Andy te Nyenhuis.
Edward, Jacqueline.
Shanty Bay:
John & Juanita Koole.
Chatham:
Cor & Dianne.
Shanty Bay:
Dora Koole.
Margaret Koole.

R.R. #1, Shanty Bay, Ont.

In volle zekerheid des geloofs, en bereid Hem te ontmoeten, werd heden door zijn Heer thuis gehaald onze lieve vader, groot- en overgrootvader

JAKOB HOF,

in de ouderdom van 84 jaar, sedert 14 juli 1956 weduwnaar van Aaltje Gringhuis.

Nieuw-Weerdinge, Holland.

Joh. 14:2.

St. Catharines, Ont.:
M. Vander Ley—Hof.
L. Vander Ley.
Victoria, B.C.:
Bart en Janet Veld.
Wainfleet, Ont.:
Herman en Alice
Timmerman.
Rexdale, Ont.:
John en Nelly
Vander Werf.

En 6 kleinkinderen.

For sale:

HALLMAN ELECTRIC ORGAN

1 full manual. Excellent condition. Good for small church or home. Write to # 2160, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Two girls (Chr. Ref.) would like to

MEET OR CORRESPOND

with sincere gentlemen, age 32-42. Please write to No. 2157, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

MANY THANKS

to all customers and friends who bought from us Books, Sunday school supplies, etc. in the last several years. It was for us always a pleasure to handle your orders. However, because of disability we were forced to sell our book business to

Mr. LEO KRYGSMAN,

Prop. of the

Book and Gift Shop

95 Canter Blvd.

Ottawa 5, Ont.

We hope you will continue sending him the orders as we are sure he will do the utmost to serve you well.

JOHN A. W. EISEN,

Renfrew Disabled's Products

RENFREW, ONTARIO.

For sale:

PART-TIME RETAIL BUSINESS

in Hamilton, Ont. Eggs, groceries, delicatessen (Dutch style). Owner retiring. Letters under No. 2158, % Calvinist-Contact, Box 312, Station B, Hamilton, Ont.

Widow, age 46, with daughter of 11, member of the Reformed Church, being in Canada for 18 years, would like to

CORRESPOND

with gentleman. Letters under No. 2159, Calvinist-Contact, Box 312, Station B, Hamilton, Ont.

BEAUTIFUL
BRITISH COLUMBIA

Rooms for overnight (stay?) $3.00 per night p.p. 4 rooms, 6-7 persons. Tel.: 874-5377. Miss M. Vander Poel, 385 E. 20th Ave., Vancouver 10, B.C.

ATTENDING SUMMERCOURSES
IN LONDON?

Room available for 1 or 2 girls, private bedroom - share kitchen and livingroom. Everything supplied. At busstop. Mrs. P. DeKoter, 26 Duke St., London 63, Ont. Phone 439-2783.

Wanted:

MARRIED MAN

for dairy farm west of London, Ont. Modern mobile home available. All year round employment. For further information write "ox 2156, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

CAPABLE DUTCH BOY

13, would like to spend his summer holidays on a farm, in return for room and board. Write to Box # 2161, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont., or phone: Guelph 824-5937.

"BLINK BONNIE"

Housekeeping Cottages

30 miles north of Lindsay on Highway 35. Openings for June and August. Safe beach for children. Inside conveniences. H. Vegter, R.R. 1, Coboconk, Ont. Tel. 454-3473.

Wanted:

EXPERIENCED MILKER

to take charge of Holstein herd of 250 cows. Herring-bone parlour. Wages $500 monthly. House available. Close to Reformed and Christian Reformed Church and school. Apply to Flinkert's Farm, phone 591-638-2051, Drayton, Ont.

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
June 5	May 30	May 28 noon
June 12	June 6	June 4 noon
June 19	June 13	June 11 noon
June 26	June 20	June 18 noon

We assume this schedule gives the Post Office sufficient time to deliver our paper to most of the subscribers before the Sunday following the date printed on the paper.



From the Mailbox

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Commemoration Liberation of Holland

In May 1970 it will be 25 years since the liberation of the Netherlands, in which Canadian Forces took an important part. This event will, no doubt, be marked with suitable celebrations across Canada and some groups have already started preparations.

One such group met in Toronto with representatives of a few Ontario organizations. They have undertaken the ideal to try to broaden this committee to a national committee, to coordinate some activities on a national scale. With the long lines of communication this might be difficult, especially of having meetings. Even if it proved impractical to meet, we would still like to act as clearing house of ideas and programs, to prevent wasted effort in parallel activities. We plan to publish a regular bulletin to all known Dutch Canadian organizations of what is being planned in different localities, and indicate what might be available on a national scale to help with the local celebrations.

A meeting is planned for June 14, 1969 at 11.00 a.m. in which we will discuss an overall plan for the celebrations, fund raising and come to a delegation of duties. A further meeting is planned for early Fall, where it is hoped to complete all details and form the necessary committees and subcommittees. The number of meetings will be held to a minimum in view of the long distances.

To give you an impression of the type of activity we had in mind, we list the following subjects that were discussed.

1. A program of local celebrations during the month of May, 1970, starting in Ottawa on May 5.
2. Presentation of a suitable gift on behalf of all Dutch Canadians on May 5, 1970.
3. Blood donor clinics across Canada on May 5, under the title "Our blood for Canada".
4. Commissioning an artist to design a commemorative stamp of the liberation of Holland by Canadian troops, for May 5 issue.
5. Invite Dutch artists that were popular in 1945 with the Canadian troops, e.g. Dutch Swing College.
6. Involve veterans and Dutch war brides in local celebrations.
7. Reunion of the Princess Irene brigade.
8. Essay contest for Dutch and Canadian youth, with exchange visits as prizes.
9. A tour through Canada of a Dutch Military Band, to help with the local celebrations, and a courtesy visit of a Dutch Naval vessel.
10. A "Holland Week", together with a trade show.
11. Tours through Canada of Dutch entertainers, artists, orchestras, etc.
12. Tulip Festival Rally from different localities to Ottawa (and possibly at other locations), with a joint celebration in the Capital on the long weekend.
13. Simulate the food droppings of 1945.
14. For fundraising we could sell packages of 5 tulip bulbs, with a suitable registered name, for $1.00.
15. A Dutch Bazar could raise funds.

For the provisional committee,

R. F. Gaasenbeek.

J. Van Winssen.

CP Air Prepares for Expo '70 Rush

The final countdown to Expo '70 has begun. In less than a year the first Asian world exposition will open its gates at Osaka, Japan, to an expected onslaught of 30 million visitors — including some 30,000 Canadians.

To help meet the air travel needs of this large group, CP Air has organized an extensive charter program for next year as well as a series of Expo tours for its regularly-scheduled flights to the Orient.

Public demand for these services has been so great that every charter from Western Canada has already been allotted to some organization.

To encourage Expo travel on the company's scheduled Tokyo flights, CP Air is offering the public, on a national basis, three Expo tour programs. More will become available in the near future.

Tours now being offered are two, three and four weeks long and vary in price from $990 to $1,503 from Vancouver. All three tours — the Cherry Blossom, the Plum Blossom and the Peach Blossom — include three days at Expo. Departure dates for all tours will be every second Sunday beginning March 15, 1970.

Starting in September of this year, the airline will provide Expo travellers with an additional service. At that time, a CP Air representative will be located in Osaka to handle Expo information for CP Air. He will co-ordinate hotel bookings for travellers before they leave Canada and in general will act as CP Air's liaison expert on Expo '70.

Long before Expo's official opening March 15, 1970, it is anticipated that all travel facilities will be booked solid. So, anyone considering a trip to Japan during the exposition's six-month run to September 13, 1970, should make arrangements now. Time is running out.

The charter flights will be departing weekly for Japan from both Eastern and Western Canada.

Time schedules have not yet been finalized but they will be designed so that weekly flight departures will be constant.

Standard DC-8's carrying 152 passengers will be used between Western Canada and Tokyo but the type of aircraft to be utilized out of Eastern Canada has not yet been determined. It is hoped, however, that a 203-seat CP Air Spacemaster will be available.

More than 90 per cent of the charter business will be done through travel agents under the rules and regulations set down by the ATC and IATA. For example, only legitimately registered organizations, associations and clubs can sign contracts for charters and each charter passenger must have a minimum six-months membership in the club. Each organization is carefully checked out by the Canadian ATC and CP Air staff.

THE BIG CLIMB

WAGE-MATERIAL-INTEREST-COST SPIRAL

BUSSCHER